THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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In Heaven there's Rest.

"In heaven there's rest," that thought hath a power
To scatter the shades of life's dreariest hour;
Like a sunbeam it dawns on the stormy sky;
Like the first glimpse of home to a traveller's eye:
'Tis the balm of the heart, of sorrow the cure;
The hope that deceives not, the promise that 's sure.

How sweet to the weary, "In heaven there 's rest;"
The tears are all dried from the eyes of the bless'd;
And the smiles that succeed are so dazzling and bright,
That none but a spirit could dwell in their light.
O! not like the smiles that here glow on the cheek,
But to hide the deep anguish no language may speak.

"In heaven there 's rest:" earth's happiest hour
Fades softly away, like a morning flower;
There, fadeless the bowers, unclouded the skies,
There joy hath no end, and time never flies;
There nature is freed from its earliest stain,
There love hath no sorrows, and life hath no pain.

"In heaven there 's rest;" oh, how deep that repose!
Life's bitterness pass'd, with its follies and woes,
Its passions all hush'd, like the waves of the deep,
When tempests expire, and winds are asleep;
And only soft airs and sweet odors arise,
Like the evening incense that soars to the skies.

Those sounds breathe sweet music, "In heaven there 's rest:"
I long to escape to that land of the bless'd,
Inspired by the prospect through life's busy day,
To act and to suffer, to watch and to pray;
Then gladly exchange, when the summons is given,
The tumults of earth for the calmness of heaven.

A Discourse delivered in St. John's Church, in Portsmouth, New Hampshire, at the conferring the order of Priesthood on the Rev. Robert Fowle, A. M., of Holderness, on the festival of St. Peter, 1791. By the Right Rev. SAMUEL SEABURY, D. D., Bishop of Connecticut. Printed at Boston, by Isaiah Thomas & Ebenezer T. Andrews, Faust's Statue, No. 45 Newbury street, for George Jerry Osborne, jun., Printer, in Portsmouth: 1791.

"JESUS came, and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the FATHER, and of the SON, and of the HOLY GHOST: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." Matt. xxviii. 18, 19, 20.

HAVING been engaged in the solemn service of conferring the order of priesthood, and thereby sending another laborer into GOD's harvest, to gather men into his Church, and prepare them for future happiness in his eternal kingdom, I think it my duty to call your attention to the commission which our Saviour gave to his apostles just before his ascension; because that commission, being the foundation of all authority which ever did or can subsist in his Church, it is a matter of importance to us rightly to understand it, and conform our practice to it.

In a country where religious opinions and professions are so various, and in an assembly so large as this to which I now address myself, it cannot be supposed that a discourse on this subject can be equally acceptable to every one—some will condemn what others may approve. The boast of the present age, and particularly of this country, is liberality of sentiment, and candor to those who differ from us. Permit me, then, to avail myself of these dispositions; and to hope, that while I endeavor, in truth and sincerity, to explain the commission which CHRIST gave his apostles, as I understand it, I shall escape the censure of those who differ from me in opinion, seeing I take no greater privilege in dissenting from them than they do from me.

Humbly trusting in the grace of GOD's Holy Spirit to preserve me from all error in doctrine, and intemperance in expression, I now apply myself to the business before me.

"All power," said our Redeemer, "is given to me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the FATHER, and of the SON, and of the HOLY GHOST: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

Here a power is claimed by CHRIST, and an authority is delegated to his apostles, a duty is enjoined on them, and a promise of support is annexed to it. The power claimed by CHRIST is unlimited—"All power is given unto me in heaven and in earth." As CHRIST is the Son of GOD, this plenitude of power is inherent in him by his divine nature, and was so from eternity. As he is the Son of man, and the Mediator of the new covenant between GOD and man, this power was conferred on him by the almighty Father.

The power, therefore, which CHRIST possesses in heaven, comprehends the power of sending the HOLY GHOST, of commanding the service of the holy angels, and all the host of heaven, and of giving heaven itself to all who believe in him and obey him. His power on earth includes authority to gather his Church out of the nations, to rule and govern it by his will, to protect it by his might, to sanctify it by his Spirit. This privilege CHRIST obtained by his resurrection and ascension.

The great end of CHRIST's coming into the world was to make atonement for sin, and, through that atonement, to put man under a new covenant, even the covenant of grace and mercy, because he was become incapable of fulfilling the original covenant of perfect obedience, by reason of the apostacy of human nature from GOD. CHRIST, therefore, instituted his Church to be a holy society, consisting, in every age, of all those who, through faith in him, and dependence on his atonement, should renounce the apostacy of human nature, and should live in obedience to the laws and conditions of the new covenant of grace and mercy, which accepted of repentance instead of innocence, of earnest endeavors after holiness instead of that which is perfect, and of unfeigned obedience instead of that which is unsinning.

Though CHRIST's Church is not of this world, but is taken out of the world, and separated from it, and, therefore, is not to be governed by worldly policy, but by the laws of CHRIST; its members not to live by worldly maxims and principles, but by the rules and directions of the Gospel; not by the spirit of the world, but by the Spirit of GOD; yet as it is made up of members collected out of the nations of the world, and brought into it by conversion from the service of sin to the service of GOD, it must, at least, for a time and in part, viz., while this life continues, be in the world.

The instituted means of conversion was the *preaching* of the apostles, and of those who were commissioned by them—"Go ye and teach all nations," that is, preach the Gospel to all nations; or as St. Mark expresses it, "Go ye into all the world, and preach the Gospel to every creature," to all who will hear you.

The appointed mode, or instrument of admission into the Church upon their conversion, was *baptism*—"baptizing them in the name of the FATHER, and of the SON, and of the HOLY GHOST."

The rule of life to those who were converted to the faith, and baptized into the Church, was the commandments of CHRIST—"teaching them to observe all things whatsoever I have commanded you."

The end of their faith and obedience, as we learn from St. Mark, was *eternal life*—"He that believeth and is baptized shall be saved."

The support the apostles and their successors were to receive in the execution of their commission was the *presence of* CHRIST—"Lo, I am with you alway, even unto the end of the world."

Holy Scripture informs us that CHRIST purchased this Church by his death; that it is made subject to his authority by him who hath put all things under his feet; that it is animated and sanctified by his Spirit. On all these accounts, then, it must be his Church, and his only; and no man can have a right to interfere in its government or discipline, but by commission from him; because he is its Head and King, its proprietor and supreme governor.

That he did give a commission, or delegated a power to his apostles to govern his Church under him, when he said to them, "All power is given to me in heaven and in earth," &c., has been already observed, and further appears from St. John, "As my Father hath sent me, even so send I you." Let us, then, see what this commission empowered and required them to do, and then we shall be able to form a judgment of its extent and limitation—whether it was given to the apostles in such a manner as to exclude all others, except those to whom they communicated it according to the will of CHRIST; or whether it be left common to all men, so that every one who chooses may validly interfere in its government and offices?

By their commission, the apostles were empowered and commanded to preach the Gospel to all nations. To them our Saviour's words are particularly directed; and from comparing together the accounts which St. Matthew and St. Mark have given us of this transaction, it appears that none were present but the eleven apostles: to them, therefore, the commission must be restrained. By a former commission they had been sent to preach to the lost sheep of the house of Israel, but were forbidden to go into other nations. Here their commission was enlarged, and made to extend to all the nations of the world.

That GOD originally intended that the blessings of redemption through Messiah should extend to all nations, appears from the promise made to Abraham, that in his seed all the families of the earth should be blessed. It was, therefore, necessary that the knowledge of redemption, through him, should be preached to all nations, that they might believe in him, and in his Church obtain salvation through his mediation: but how should they *believe* in him of whom they have not *heard?* "Without faith," said an apostle, "it is impossible to please GOD." He saith, too, that "faith cometh by hearing, and hearing by the word of GOD." His argument proceeds in this manner—"Whosoever shall call upon the name of the LORD shall be saved." They cannot *call* upon him in whom they have not *believed:* they cannot *believe* in him of whom they have not *heard:* they cannot *hear* without a *preacher:* they cannot *preach* except they be *sent*. So that there can be no faith in GOD, but what is founded on some declaration which GOD hath made. But how shall we know what GOD hath declared except some one inform us? And who can inform us except they whom GOD hath commissioned to do so? He whom GOD hath sent can act in the name of GOD, and make known to us the will of GOD in those particulars for which GOD hath sent him. But should one come without being sent of GOD, though what he should say might be reasonable and true, our belief of it would not be faith in GOD, because not founded on his authority. The necessity, therefore, of a commission from GOD to preach his word, and make known his will, that we may believe in him and obey him, is evidently apparent.

Another power which the apostles received by their commission, was that of admitting persons into CHRIST's Church by baptism. The Church being CHRIST's, he only can have power to appoint its government and offices: he only can prescribe the mode of receiving members into it, because he only is its King and Head. No man, therefore, can have authority to receive persons into CHRIST's *family*—his *kingdom*—and make them members of his *body*, (for by all these titles is his Church distinguished,) but by commission from him, and in the way which he hath commanded. Suppose a man takes upon himself to make members of CHRIST's Church, by some other mode than baptism, do they in consequence become members of it? Or suppose he baptizes with water, in the name of the FATHER, and of the SON, and of the HOLY GHOST, is the baptism he administers CHRIST's baptism when he has no authority from CHRIST to administer it? Baptism is a covenant between GOD and the party baptized. It includes engagements on both sides. The party baptized acts for himself; or his sureties, who are his representatives, act for him. GOD's minister is his representative, and acts in his name, by virtue of the authority he has received from JESUS CHRIST, the Mediator of the covenant. The valid administration of baptism, therefore, depends on a valid commission from CHRIST.

The other power which the apostles received by their commission was, to instruct those who had been baptized, and thereby admitted into the Church of CHRIST, in the directions and commands which he had given for the regulation of their conduct, that they might live suitably to the solemn engagements into which they had entered. They were to teach them all things whatsoever CHRIST had commanded.

The exercise of this power consisted in their declaring and explaining the principles and doctrines of Christianity; in their inculcating and enforcing the practice of virtue and holiness; and in their administering, according to CHRIST's will, the sacraments and discipline of his Church.

To convey these powers, in the whole, or in part, is the design of ordination; which is no more than the communicating such a portion of CHRIST's commission as that order of the clergy requires to which the person ordained is appointed.

That our LORD intended the apostolic office should continue to the end of the world, is plain from the text, "Lo, I am with you alway, even unto the end of the world." He knew the apostles were not to live to the end of the world, and had warned them to expect, not only persecution, on account of their preaching the Gospel, but death also. CHRIST's promise, therefore, to be with his apostles to the end of the world, was not only personally to them, but included their successors also—all who should hold their commission to the end of the world: and, indeed, may be said to have been made rather to their commission, than to their persons; for it was only in the discharge of the duties of their commission that they were the objects of the promise.

If, then, the apostolical commission ceased with the lives of the first apostles, as some have taught, the promise of CHRIST, "Lo, I am with you alway, even unto the end of the world," has failed; for the apostles have been long dead, and the end of the world is not yet come. Then, too, there is no authority from CHRIST subsisting in the Church; and of consequence, CHRIST has no Church. The gates of hell have prevailed against it, and it is extinct. For a church in which CHRIST has no authority cannot be his Church. It may be the Pope's church, or Luther's church, or Calvin's church, or Wesley's church—his church, whoever he was who instituted its government and ministry: but CHRIST's Church it cannot be, unless it be founded on his authority, and governed by his commission. If now it be absurd to say that CHRIST has no church in the world, it is absurd to say that the apostolical commission ceased with the lives of the first apostles; for if that commission ceased, the church founded under it ceased of course.

Taking it, then, for an established point, that the apostolical commission was to continue to the end of the world, it will follow, that the government of the church is, at least ought to be, the same now it was in the time of the apostles, after they had settled it according to the will of CHRIST, and by virtue of his commission. No human authority can have power to alter it; and in whatever degree it has been any where altered, in the same degree it ceases to be the Church of CHRIST, and becomes a church of human invention. For, the apostles being divinely inspired, and acting under the immediate direction of the HOLY GHOST, in all things necessary to the establishment of the Church according to the will of CHRIST, none of their successors could have authority to change the government they had established, unless they could plead the authority of CHRIST for the change, with as much certainty as the first apostles could for the original establishment, and could give the same proof of divine inspiration as those apostles had given. The power, therefore, of their successors could go no further than to the administration of the government the apostles had instituted. The doctrines, sacraments, government, and discipline of the Church were the *depositum*, the sacred trust committed to them, which they were to guard and administer, not to corrupt, or change.

Notwithstanding the different opinions which have been entertained, and the many altercations which have in consequence ensued, it still remains a position capable of solid proof, that the government and offices of the Church were, in the time of the first apostles, administered by three orders of clergy in subordinate degrees. The apostles, by CHRIST's appointment, held the highest station, and, under him, were the source of all ecclesiastical power. Subordinate to them were the presbyters, sometimes called bishops: while the deacons stood in the lowest rank, and were properly the assistants of the higher clergy in the administration of their office.

That these three orders were in the Church, in the time of many of the first apostles, has never been denied by the most zealous opposers of episcopal government that I can recollect. They, indeed, say that the apostolic office was temporary, and ceased at the death of the original apostles. But it has been proved that this opinion has no foundation to stand upon; because if it be admitted, it will follow that CHRIST's promise, "Lo, I am with you alway, even unto the end of the world," has failed. But if it be impious to say so, it is nonsense to say that the apostolical office has ceased.

With regard to *presbyters*, there is no dispute, unless it be about the names by which they are denoted. That presbyter and bishop are in several instances used in the New Testament to express the same office or degree of clergy, is readily granted. But this concession, if our opponents choose to consider it as one, hurts not our argument, nor helps theirs. Suppose both terms to denote one and the same office, you must, at the same time, suppose the office denoted by those terms to have been in the Church, or it could not have been denoted by any terms at all. Now, if there were such officers in the Church in the times of the apostles as were styled presbyters or bishops, it is easy to prove that they were subordinate, not only to the original apostles, St. Peter, St. Paul, &c., but also to those who were ordained apostles by them, St. Timothy and St. Titus. Should any one doubt the fact, let him read St. Paul's epistles to Timothy and to Titus, and then let him doubt if he can. So that whether we can give a decided reason for the appropriation of the name of bishop to the successors of the apostles, or point out the precise time when it happened, or not, our argument is unimpaired; while it can be proved that those presbyters or bishops were but secondary officers in the Church, and did not fill the highest seats.

With regard to the deacons, the enemies of episcopacy have reduced that order down to be of no degree of clergy at all. They have some persons, it is true, whom they style deacons, who are chosen by a plurality of lay voices, and enter on their office without even the pretence of an ordination; whereas in the apostolical times their title to be considered as an order of the clergy is incontestible. They were ordained to their office by the laying on of the hands of the apostles: and beside their ministration at the holy communion and love feasts, and their superintending the charitable funds of the Church, they preached and baptized—witness St. Stephen and St. Philip.

Another proof of the deacons being an order of the clergy may be taken from St. Paul's First Epistle to Timothy, where they are mentioned in such terms, and such directions are given concerning them, as can comport with no order of laymen.

If, then, it was necessary the deacons should have those powers in the time of the apostles, why is it not necessary they should have the same powers now? And if ordination by the hands of the apostles was then necessary to confer those powers, why is not ordination by the hands of those who succeed to the apostles in conveying CHRIST's commission, now necessary to communicate the same powers?

It has, I trust, been proved that there were, in the time of the apostles, three orders of clergy in the Church, by their institution under the immediate inspiration and direction of the HOLY GHOST. That they who have departed from the episcopal government of the Church have but one order, needs no proof—that there *ought* to be but one order is the ground of their system. However, therefore, it may be with the Episcopal Church, they who reject episcopacy (to say nothing of the invalidity of Presbyterian ordination) have not that church government which the first apostles settled and left in the Church.

Thus it appears to have been the intention of CHRIST, when he commissioned his apostles to preach the Gospel to all nations, that their commission should continue to the end of the world. It appears, also, that the apostles, by virtue of that commission, and under the inspiration and direction of the HOLY GHOST, did leave in the Church three orders of clergy, then styled apostles, presbyters or bishops, and deacons; now called bishops, presbyters or priests, and deacons. Our duty, therefore, requires that we abide by that church government which they instituted according to the will of CHRIST; because no power on earth has authority to change it; because, too, if we do change it, and substitute another government in its stead, we have no warranted claim to the privileges and blessings which CHRIST has annexed to it.

The duties which belong to the office of presbyters in the Church of CHRIST have been particularly specified, and the obligations they are under to fidelity and diligence in the discharge of those duties, have been strongly enforced in the solemn service which has been before you. It is to be hoped, that all who enter into this holy order will ever remember the awful engagements they are under to execute their office in the fear of GOD, to his glory, and the edification of his Church; knowing that they must give account to GOD of their conduct, both as clergymen and Christians. For their encouragement, let them remember that the *presbyters who rule well* that part of the Church which is committed to their charge, and *labor* in the preaching of *the word and doctrine, are worthy of double honor*, and shall receive from GOD a crown of glory, in the day when he shall judge the world by JESUS CHRIST.

But, however honored by their commission, the ministers of CHRIST have "their treasure in earthen vessels," and are subject to the infirmities, passions, and temptations of other men. It is, therefore, our duty to pray for them, that every one of them in his vocation and ministry may truly and acceptably serve GOD through JESUS CHRIST. It is also our duty to treat them with candor and respect, if not on their own account, yet on his, whose ministers they are—to cover their imperfections and misconduct with the veil of charity, especially when no good is likely to accrue to the Church of GOD by exposing them—to minister cheerfully to their necessities—to support them in their duty by our influence, and especially by our punctual and devout attendance on all the sacred offices of our holy religion.

Permit me now to close this discourse by an application of the latter part of the text, taken principally from the writings of a divine of great piety and considerable estimation,* "Lo, I am with you alway, even unto the end of the world." "I am and will be with you and your successors, lawfully called by my power and authority, by the blessing and assistance of my Spirit: I will be with you to uphold 'and perpetuate' mine own ordinance, to protect, encourage, and reward you, and all your successors, in the faithful discharge of your trust: and this not for a day, a year, or an age, but to the end and consummation of all ages."

"The ministry of the word and administration of the sacraments are," therefore, "a standing ordinance in the Christian Church throughout all ages:" consequently there must be a continued succession of ordinations to set men apart for so sacred a service.

From the text it also appears, "that all the faithful ministers of CHRIST, in what part of the world soever GOD shall cast their lot, and in what time soever they shall happen to live, may comfortably expect CHRIST's gracious presence with their persons, and his blessing on their endeavors" to extend the knowledge and means of salvation through him, among all nations; on their readiness to receive all who shall be duly qualified into his Church, by holy baptism; and on their fidelity and diligence in instructing those who are baptized, to observe all things whatsoever CHRIST hath commanded, and to live in all holiness and righteousness of life. To such ministers, duly called, and sent according to CHRIST's appointment, the promise of the text belongs. To them CHRIST saith, "Lo, I am with you; I am alway with you; and to the end of the world I will be with you."

Glory be to the great Redeemer for this his gracious promise! May it inspire all to whom the sacred mysteries of our holy religion are committed, with diligence and zeal in his service, and with such resolution and courage that they may think "no labor too great, no service too much, no suffering too severe, so that they may finish their course with joy, and fulfil the ministry in which they are engaged."

So be it, heavenly Father, for His sake, to whom thou hast given all power in heaven and in earth; that we obeying thy will in all things, may be partakers of thy heavenly treasure. To thee, O Father, to thy CHRIST, our Saviour, to thy HOLY GHOST, the Sanctifier of the faithful, be honor and glory, now and for ever. Amen.

* Burkitt, whose observations on the text the author begs leave to recommend to all pious people.

From the British Magazine.

AMERICAN THEOLOGY.

IT is startling to find that it was out of Geneva that Socinianism sprung, that the Genevan reformation is every where prostrate, except where it had been connected with and embalmed by the vicinity of the Anglican Church. Its home, Switzerland, desolated by rationalism; France in an unsatisfactory state, by its own confession; and the first seeds of rationalism carried into Germany, through Prussia, by the Protestant French refugees; Holland, like Germany, a prey to rationalism, and taking the same course; the Presbyterians, even in England, Socinians, and to some extent in the North of Ireland:—a melancholy picture this of the fruits of Zuingli's and Calvin's departure from the catholic doctrine of the sacraments! And would that this were all! But now, even the American bodies connected with the Swiss reformation, *i. e.*, the whole of the religious bodies of the United States, excepting the Anglican Church, seem threatened with the like scourge. (The Romanist Church has, of course, its own separate history.) I will only insert here the boding observations of one, not of our own Church and country, well acquainted with, and naturally not ill affected to, the American bodies in question. The remarks are immediately called forth by a discussion of the doctrine of original sin, by one who is the oracle of the present un-Socinianized theology in the religious bodies of the United States, external to the Episcopal Church, Professor Moses Stuart. Professor Stuart, namely, brings forward a number of physical objections to the Ante-pelagian doctrine of original sin, and remarks, "The whole subject needs, in this country, an investigation and review *de novo*, such as it has not yet received." "To this review *de novo*," observes the deep-thinking and far-sighted reviewer,* "M. Stuart has himself contributed. When, now, one observes how he conducts his examination of the doctrine of original sin, free and independent of honored names and confessions of faith, and how he in part brings forward the same objections which the rationalist theologians among themselves set up against the letter of the Church's doctrine—and when one anticipates, further, that among the younger theological race of America, this mode of proceeding will continually spread, (and that, calling to aid our rationalist German books,) one cannot but already anticipate that North America must go through the same crisis into which Germany has been brought." Such are Professor Tholuck's fears, founded on the mode in which one doctrine has been handled by a teacher whose unwearied labor and diligent study of the modern scientific works of Germany have made him an oracle for a large portion of the theology of the United States. But if one takes into account that this individual, thus influential as a writer and teacher, is embarrassed on other points also, that he directly attacks the catholic doctrine of the Trinity, that he rejects every thing which, even on the mysteries of the Gospel, does not convey "*intelligible* ideas," and among these, "the eternal generation of the Son," and "the procession of the HOLY GHOST:" that he has avowed himself a Sabellian, that is, a Unitarian; and that the title, "Son of GOD," according to him, relates in its highest sense to the miraculous conception of our LORD, sometimes to his dignity as the CHRIST, but generally to his *likeness* to GOD, because the Logos appeared in him; that, in the words of the writer already quoted, "he leaves the paths marked out by those of his confession, and by the doctrinal expositors in his Church, and seeks out new paths, partly because doubts, to which they were strangers, have found their way into his mind;" that, again, (to take a different point, but one which involves the whole question of the inspiration of the Bible,) his views on the allegations of the Old Testament in the New are vacillating and unsatisfactory, and tampering with rationalism,—any one who has the least acquaintance with the course which German theology took in its decline cannot but be "horribly afraid" for the unepiscopal bodies of the United States. This alarm is aggravated by the circumstance that the individual in question and his adherents are (like Michaelis, and corresponding individuals among the Germans of the last century,) standing over against others who have departed more widely from the faith. In the highest doctrines, they still conceive themselves opposed to the common-place Unitarians; and on the doctrine of original sin, we are told that "the theologians of New England, and especially Dr. Wood, at Andover," have "adopted the Zuinglian notion, that 'original sin' means only 'hereditary evil;' man being born with a disposition to evil, for which he is not responsible, till he gives way to it by actual transgression;" *i. e.*, they have adopted the Pelagian heresy. So that this influential body has the additional disadvantage of being the "middle party;" conceding doctrinal truth without misgiving, because it seems, for the present, to stand opposed to a party which has conceded yet more, although, in fact, it is only paving the way for them. So it was in Germany; so it will ever be. The seeds of German rationalism are sown; the soil seems altogether like that which in Germany produced such a harvest of death; the ground has been broken up, ploughed, harrowed; the first signs of the death-crop are there; GOD grant that she may yet know, in this her day, the things which belong unto her peace.

But for us,—and the question comes home to us,—are we in a sound, understanding state, when, because of some peculiar language, some occasional warmth of expression, and a good deal of defensive tone, works of this and the like kind are circulated among ourselves, with recommendations from influential individuals, whether within or without the Church, who belong, more or less, to the same Genevan school from which so much rationalism has elsewhere sprung? Let any one consider by whom Jacob Abbott's books have been reprinted and recommended,† how his "Corner Stone," (the writer of which, whether he has yet known it or not, must disbelieve the divinity of our blessed LORD,) has been recommended, and with what approbation it has by a peculiar school been received, and say whether we are not in danger of being Socinianized unawares?‡ Our state is very precarious; the crisis is now at hand; and although there is good ground to hope that we may escape, (yet so as by fire,) that hope rests solely on the great mercy of GOD, who has been warning us to escape,—not certainly in the discrimination of that portion of the Church who thinks itself in exclusive possession of the Gospel. This is said in sorrow, not, GOD forbid! from rivalry or boast. Would that all the LORD's people were prophets! It is not, I repeat, the individuals whom we mistrust, but the system which they have admitted, lest when they are fallen asleep, it produce in England also the effects which it has borne every where besides. While people are contemplating and acting upon possible evils which may result from the appointments to our bishoprics, if the Church venture to expose to the storm her "nudum remigio latus," which, in the hours of calm, involved no such apparent danger, let them be consistent, and consider, in their own case also, the probable results of things, and not, like children, persuade themselves that their little bark will ride safely, although every one constructed like it lie prostrate. Let men

* Professor Tholuck, Litterarischer Anzeiger, April 7, 1834.

† One grieves, and can hardly understand, how the "Corner Stone" should have been reprinted and recommended by Rev. H. Blunt, even though *some* very offensive passages were omitted. The whole was reprinted, with a sort of apology, by the most learned, and too literate, and influential of the dissenting teachers.

‡ See a most valuable essay "on the introduction of rationalist principles into religion." *Tracts of the Times*, No. 73.

trust themselves less, and God more!—trust less their own contrivances, and trust more the constitution of the Church, which is the ordinance of God, and his providence in upholding his own ordinance, and correcting and overruling man's abuses of it. It is part of the self-idolizing of the day to look to ourselves and our own plans, and to seek for shelter in our own petty houses of clay, and not to look to that majestic temple into which we are built up, whose "builder and maker is God." This looking to ourselves, and despising the organization which God has provided for us in the Church, threatens to turn our designs for good into centres of evil.

COMMUNICATIONS.

For the Churchman.

METHODIST EPISCOPACY.

NO. II.

In a former communication I attempted to show that the arguments of Ecclesia, founded on a supposed departure of the Church from primitive usage, falls short of its object. I suppose the argument was intended to prove that Protestent Episcopal ordinations are invalid, and having shown that this does not follow from the premises, I propose to devote this article to a consideration of its consequences if it were admitted. Ecclesia says, "as the American episcopate was received from the hands of these secularized bishops, so far as its validity is made to rest on the authority thus derived, it is doubted whether it, of itself, conveys any thing special to entitle it to an exclusive claim to a primitive character." See *Christian Advocate for November* 18, 1836. If this quotation has any meaning, it is a denial that the American episcopate is entitled to a primitive character; and hence, it is a denial that the Protestant Episcopal Church has a valid ministry; unless it be contended that a ministry, which has nothing to entitle it to a primitive character, may, nevertheless, be valid, which I think would be absurd. As I understand the phrase "primitive character," as here applied to the ministry, it simply designates a ministry which has been derived from the primitive or first Christian ministers in a manner to preserve inviolate the primitive or apostolic authority, so far as the simple power of ministerial office is concerned. This, I think, is the sense in which Ecclesia will be understood by all Churchmen; and to deny the American episcopate a primitive character in this sense, is to deny its validity. Now, without pausing to show that this betrays a want of that liberality, of which Ecclesia so loudly complains, I remark that it is a fatal blow at the very root of Methodist episcopacy, which has been derived from the same source, though in an irregular manner, as will hereafter appear. Mr. Wesley was ordained by one of these English "secularized bishops," and he created the Methodist episcopate. Now, I ask, could "these secularized bishops communicate any thing special to entitle them to primitive character" through Mr. Wesley more than through Bishop White? Just apply what Ecclesia says of the American episcopate to the Methodist episcopate, and the consequence of his argument will be seen. He says "as the American (Methodist) episcopate was received from the hands of these secularized bishops, it is doubted whether it communicates any thing special to entitle it to an exclusive claim to a primitive character.' Thus it is plain that Ecclesia, according to his own' showing, has a Church and a ministry which possess nothing to entitle them to a primitive character.

But it may be said that the argument was not designed to prove the invalidity of the American episcopate, but to disprove its *exclusive* claim to validity. It is true, the writer says, "it is doubted whether it communicates any thing to entitle it to *exclusive* claim to validity, but this does not relieve the difficulty, for no argument founded on a supposed defect in the episcopate can disprove its exclusive claim to validity, which does not prove it to be altogether invalid. The claim of the American episcopate to validity must depend upon the source and manner of its derivation; but the exclusiveness of this claim must depend upon the invalidity of all other episcopates. Now, as a defect in the American episcopate, if proved, cannot make the Methodist episcopate any more valid than it would otherwise be, the argument of Ecclesia can do nothing toward proving that the American episcopate has not an exclusive claim to validity, unless it proves it to be altogether invalid; and, if it prove this, we have seen that the Methodist episcopate must fall with it; and Ecclesia appears like a man setting fire to his own house for the sake of destroying his neighbor's.

But it may be thought the argument of Ecclesia has a qualifying clause, which will save it from this fatal consequence; the writer says, "so far as its validity is made to rest on the authority thus derived, it is doubted," &c. But how far does its validity depend "on the authority thus derived?" I answer, it must depend upon it so far as to be perfectly valid with "the authority thus derived," and entirely invalid without it; for we cannot conceive of a ministry partly valid, and partly invalid. If, then, the validity of the ministry depends upon derived authority, Ecclesia denies the validity of the American episcopate outright; and if ministerial validity does not depend upon derived authority, he has proved just nothing at all. The truth is, in my opinion, the validity of the ministry does not depend upon derived authority, which cannot be consistently denied by Ecclesia, or any other Methodist, which must appear from the following brief reasons:

1. It was shown in my former communication, that unless authority be communicated to a man when he is ordained, the consecrating officer is made to utter, in the name of the Father, and the Son, and the Holy Ghost, what is not true. The bishop says, "the Lord pour upon thee the Holy Ghost for the office and work of an elder in the Church of God, *now* committed unto thee *by the imposition of our hands*." Again, the bishop says, "Receive the Holy Ghost, for the office and work of a bishop in the Church of God, now committed unto thee." See *Methodist Discipline*. chap iv. sec. 2 and 3.

2. Ecclesia himself reasons on the ground that ministerial authority is derived. He says, "Mr. Wesley, being a presbyter, had a right to set apart others to the same office." See *Christian Advocate for December* 2, 1836. This clearly contains the doctrine of derived authority: Mr. Wesley had a right to ordain, *because* he had been ordained, which clearly supposes that ministerial authority is derived by succession.

3. The Methodists, in this country, have acted from their very existence on the ground that ministerial authority is derived. During the Revolution, "a majority of the preachers selected from among their own body three of their senior brethren, appointing them to ordain others. Against the illegality of their proceedings, Mr. Asbury bore a public testimony, denying the authority which they assumed, and declaring the ordination to which they had given existence invalid." *Drew's Life of Dr. Coke*. In this opposition Mr. Asbury was successful; and these preachers, who had originated ministerial authority among themselves, afterward submitted to be reconsecrated by the episcopate which Mr. Wesley created, thus receiving authority derived from his hands. Now, if the validity of the ministry does not, in the opinion of Methodists, depend upon derived authority, this whole affair must appear a mere farce. If, then, the validity of the ministry depends upon derived authority, the argument of Ecclesia, if good for any thing, destroys, at one blow, the validity of both the Protestant Episcopal and Methodist Episcopal ministry. A man of his courage may esteem it an honor, thus to die like the strong man, pulling down the Philistine fabric of Protestant Episcopacy to the entire destruction of his own foundation: but for myself, I shall make, at least, a feeble effort to keep out of the ruins which his argument has pulled down upon my head.

DIAKONOS.

For the Churchman.

It has often been a matter of regret with me, that while the members of our communion are so well supplied with formularies for public and social worship, there is not, within my knowledge, a good manual for private devotion. The opinion generally current is, that we can more readily and acceptably approach the throne of grace in prayer with extempore words. This opinion arises, in a great measure, from the false theory that connects greater spirituality with extemporary than with a form of prayer. If prayer was restricted to special and exciting occasions, the spontaneous effusions of the heart might suffice; but when the duty is to be habitually maintained, nearly all the arguments in favor of a form of prayer for public worship commend the use of one in private. It is to be feared, that, with many excellent persons, private prayer dwindles into the most perfect insignificance, from the want of a proper medium of utterance: the feeling of the heart is thereby depressed, and a few moments in the morning and evening passed in desultory meditation takes the place of prayer. Many, no doubt, would frequently, earnestly, and profitably offer their private devotions, if aided with a manual for closet use, who now, from the want of one, enter with difficulty upon the sacred duty of calling upon God. I am inclined to think, Mr. Editor, that the aged disciple will gratefully accept the aid of a manual in private devotion. Possibly he feels the need of it more than others. It is called for by his increasing reverence of God, by his deep solicitude to make more full supplication and earnest intercession than he can command language to express. My object, however, Mr. Editor, is simply to ask if you know of any suitable manual for private use; if not, you will be so good, if you deem it, with me, a desideratum, as to call the attention of your clerical readers to the subject: and if it shall lead to the furnishing of a well-digested form of prayer for private devotion, I am quite sure you will be doing a great service to the Church.

For the Churchman.

Mr. Editor,—In one of the numbers of your valuable paper, I saw it stated, a few weeks since, that of the number of clergymen who have been ordained in our Church since the establishment of the General Theological Seminary, more than *one hundred* were Alumni of that noble institution. One of their annual catalogues, put into my hands, two or three days ago, recalled to my recollection that fact, and with it drew my attention to another institution of our Church, in which I have long felt a deep interest; I mean Washington College. On examining the catalogue to which I have alluded, I ascertained, that of the students *now in the Seminary*, no less than *thirteen* are graduates of Washington College; and of its Alumni either *thirteen* or *fourteen* also took their degree of A B. at that college. I am also knowing to the fact, that, in addition to these *twenty-six* or *twenty-seven*, a number more of our clergy, not of the Seminary, have received their literary honors at the same place. I learn, too, that a considerable proportion of the young men now engaged in their undergraduate studies in Washington College, are looking forward to the time when they shall become students in the Seminary. As it is only within the last three or four years that the importance of the college, as a nursery for the Church, has begun to be appreciated; and as, even at this time, though gradually increasing in its number of students, it has not taken that station in the public estimation to which, in my view, it is fully entitled, I think every fact calculated to call to it the attention of Churchmen should be set forth. This consideration has induced me to trouble you with these brief remarks: the insertion of which in your journal will oblige not only the writer, but also

MANY ALUMNI.

For the Churchman.

EXTERNAL WORSHIP.

NO. II.

It has already been remarked, that the nature and elements of acceptable worship must have remained for ever a secret, but for the information conveyed to us in the word of inspiration. But *this much* might be adduced, *a priori;* that if God should require any worship at all, it would be of a description *adapted to the constitution and capabilities of the being upon whom the demand was made*. Consequently, that in the case before us, it would be just such a species of worship as that we are now advocating. We reason thus: man is the creature of God. He is a compound of things material and immaterial: and these diverse constituents mutually influence each other, so that *mental* character is oftentimes dependent on *physical* qualifications, and the soundness and dignity of *intellect* have a similar bearing on *physical* character. Man is bound to reverence and worship God. But who shall instruct him? God condescends. But will God separate what his creating hand once joined? If body and soul may *sin*, may not body and soul *adore?* That God would select one part of our nature *only* as eligible to a place at his mercy-seat, is clearly an unreasonable assumption, and is even at war with philosophy and the earliest impulses of natural religion. God is Lord and Sovereign, not only of the soul but of the body; and if so, what shall vacate his right to the service and homage of *both?* Could a more preposterous spectacle be imagined than that of a creature dividing allegiance between *self* and the Author of his being? But the employments of the spirit *will* shine out in corporeal action, and the invisible will have more or less control over the visible; and, contrariwise, the *outward* will exert influence over the *inward* man, and check or aid its efforts in obedience. If, then, we grant an immunity from worship to the material part, its influence will be directly felt on the integrity of the immaterial. The spirit cannot live in uprightness while the body is virtually licensed to outlawry. The one cannot survive the infidelity of the other.. They *must* be bound under *one* governing law of holiness, from the very nature of their connection; for that God must have a will respecting both, is demonstrable, having never abandoned his right to control external action; and that *will*, presiding as law, must be for the influencing of each constituent of our nature, that the Creator's righteous purposes may be accomplished in the fealty and universal submission of the whole man—soul and body. In connexion with this, the suggestion may be made, that a very strong presumptive proof of the *divine origin of the Christian religion*, arises from the fact of its prescribing a system of worship, which, with superior wisdom, takes man *just as he is*, not overlooking his compound nature, but predicating every thing upon it. Had it *not* been so—had the Bible been silent respecting the claims of God on either body or spirit--had its demands been partial, like those of many a *false* religion, the infidel would have triumphed in grasping and wielding, to our dismay, an evidence so convincing that Christianity had proceeded from one little conversant with the scope of our nature, and with the extent of our capabilities.

But, to pass on: as a Church, we are crowded with objections to the ceremonial of our worship. There is, forsooth, *no spirituality about it*. Nay, more awful still, it is absolutely *Popish!*

As it respects the latter, we confess our obstinacy in the admission of a test of Popery, which might carry it back to an undreamt-of antiquity, and land us, perchance, in the pontificate of Father Abraham at the least. We are more moderate, or perhaps more ignorant, having always conceived that, even allowing the Popish orbit its widest diameter, we should still see apostles and prophets far beyond its remotest circumference. External worship is coeval with revelation itself; if *Popery* is so, our objections must "pardon us this wrong," and make our apology to their aged friend. But, alas! there is no *spirituality* in our ceremonial! As well might it be urged that there is no flesh and blood in a ghost. Every thing has its appropriate nature. Body is not *spirit*, neither is spirit *body*. We do not contend that the spirit should perform the offices of the body, nor that the body should transact the religious duties of the soul. Therefore, to say that there is no *spirituality* in *bodily* worship, is an Hibernicism at the least; and we know not which to admire the most, the stupidity that could move such an objection, or the patience that could deign to answer it.

But the charge sometimes comes in a different shape, less absurd we grant, but not a whit more just. Externals, we are gravely told, do not act favorably in the preservation of a high moral tone within; but that the luxuriance of the one is a sure prognostic of the decay of the other. "Bodily exercise," saith an apostle, 'profiteth little." "If so," returned a Quaker, "let us economise *that little*." This might be our reply; but we have a better one. The objector does not act on his own objection. Else why does *his* Christianity exhibit any outward apparatus at all? Perhaps he differs from us much in the *amount* of ceremony; but certainly very little in the *principle*. "Measures, not men," said one. "Love, not women," sarcastically retorted Randolph. "Religion, not forms," says the mystic. "*Let us* KNEEL *and* ADORE," replies the Churchman. *Forms* indeed? Why reader, one-half of religion *must be* of the nature of form. I do not say, *mere form*, Μὴ γένοιτο! But form as the manifestation of living principle.* *Faith* has its form, or its exterior, or its ceremonial, in good works; *love*, in its sweet ministrations; *charity*, in its open hand; *hope*, in its radiant eye; *sympathy*, in the throbbing heart; *contrition*, in the tear; *repentance*, in the sackcloth; *grief*, in the sob; and just so, the direct act of worship *must* have its form. The spoken prayer is a form. The triumphant anthem is a form, whether from the lip of the objector, or the tongue of the Churchman; and, as we have said, there is a strong reflex operation of the outward on the inward. The fervor of the soul, the ardor of the spirit's devotion, is mightily enhanced by the subjection of the body in adoration. We trust that the objector has *felt* it, if his body has ever been made "a temple of the Holy Ghost." And if our ritual offers to the soul *more frequent* aids in its ascent to the realms of life, and if we are zealous that God should shine in all that he has made, (be it spiritual or material,) let us not be blamed. "A religion which is purely spiritual," says a profound writer, "stripped of every thing that may affect the sense, and considered only as a divine philosophy of the mind, if it do not mount up into enthusiasm, as has frequently been the case, often sinks, after a few short fervors, into indifference; an abstracted invisible object, like that which natural religion offers, ceases to move or interest the heart; and something further is wanting to bring it nearer, and render it more pleasant to our view than merely an intellectual contemplation." While body and soul are in unison, they must offer a *united* worship. It *must* be so in this mortal life; it *will* be so in our "full consummation of bliss;" and the only period in human existence when it can acceptably be otherwise, will be in that intermediate state, when the soul shall continue its homage, while the body rests from its labors in the tomb.

W. S.

* In the sentence which follows our correspondent has illustrated this truth with equal beauty and force.—*Ed. Church.*

For the Churchman

"Is he a *spiritual* man?"

There was, there is, and there ought to be, a proper use and application of this phraseology and its kindred forms. There has been a time when it was unexceptionable. But, Sir, every age must have its stereotyped cant. The purest language, the most hallowed phrases, unfortunately, are not beyond the liability of being corrupted, even by the religious. That celestial hymn, "Glory to God," which broke from heaven on the ears of the shepherds, and announced the coming of the Son of the Highest, has so often been heard in certain religious assemblies in the outbursts of individual feeling, and in a manner apparently so undevout and unbecoming, that to all minds which have been so unfortunate as to have witnessed this profanation, the recurrence of the words, sacred as they are, and ever hallowed as they ought to be, too often suggest a most unpleasant and unedifying train of thought.

The same misfortune, Sir, is, I fear, fast overtaking and attaching itself to that class of religious phrases, of which my motto is a specimen. What Christian has not read, and felt the declaration of St. Paul, that "to be carnally minded is death; but to be spiritually minded is life and peace." And having had a proper understanding of its meaning and application, feeling its importance and force, and entertaining somewhat of a sense of its sacredness, how unwelcome, how painful, to be obliged to hear phrases constructed on this model, and alluding to this class of inspired scriptures, profaned and banded about to express an invidious and uncharitable distinction among Christians! How really distressing, that divinely-inspired language should be wrested from its design to justify a flagrant violation of one of the most sacred laws of society!

The distinction which the Bible makes in the appropriation of such language, if I rightly understand it, is not among Christians, but between Christians and the world. Every Christian is a "spiritual" man, "spiritually minded," "heavenly minded," however the degrees in which this character is maintained may vary in different individuals, and at different stages of the history of the same individual.

I cannot but feel, Sir, that the current and popular application of the distinctive phraseologies here generally referred to, as now extensively practised among Christians, and sanctioned even by Christian ministers, is uncharitable, invidious, unauthorized, and mischievous. No possible good can be gained by it, and the evil is incalculable. It sets up an odious distinction, dividing the house of Christ into two parties, and naturally, irresistibly engendering most uncomfortable feelings.

It places the accusing party at once in a most awkward and unscriptural position, "I am holier than thou." This is seen and felt; and it is morally impossible that the occupation of such ground should be salutary in its influence It is offensive in the highest degree, so long as there is discernment in the public mind to distinguish between humility and pride, modesty and vain gloryings. No show of zeal, even in a good cause, can support such pretensions with a good grace. If a Christian can *exemplify* a more spiritual mind, very well; but let him not be his own trumpeter—let him not make up a sanctimonious face, seeming to say to all around—Only look at me! much more, let him not say to a brother, "Stand off."

Sir, I have heard these distinctions uttered orally and by the press, till I am tired of them—disgusted with them. I have noticed their effect upon the public mind, till I am convinced they are bad—exceedingly injurious. And this, indeed, is what might have been expected, as it is a violation of a prime, radical, unalterable law of Christianity and of good society, "Judge not." It is productive of envy, hatred, malice, and all uncharitableness. Under a false guise of Christian zeal it quenches all Christian feeling, and exhibits those who are actuated by it in a most unamiable light—"accusers of the brethren."

If they would follow up this charge with an avowed resolution, and with open measures for dislodging these unworthy members of the Church of Christ from her pale, they would be consistent. Nothing short of this, in my apprehension, can justify such treatment. If their accusations can be sustained, sentence ought to be forthwith pronounced and executed; and the world would probably be surprised in seeing it light on the heads of not a few of the most prominent, most active, and confessedly most useful bishops, ministers, and laymen of the Church! It is painful to observe the uncompunctious liberties of this kind. No Christian's name is safe in such mouths. The modest, conscientious man, who feels the importance of his own reputation, and the sacredness of his neighbor's, shrinks from these violences with a sensitive and nervous timidity, which is mistaken for an evidence of guilt, under the charges on others that have frightened himself; and he is conscious, that henceforth he must be classed with the delinquents, simply because he does not promptly respond to, and is not prepared fully to support these impeachments, the impropriety and uncharitableness of which have shocked him.

These accusers of their brethren have entirely mistaken the age in which they live. With one eye open, they have assumed the office of supervising and judging their neighbors, not observing that *both* eyes of the public are fixed on them; and not discerning that the Scripture standard of Christian character is so much better understood by the public than by themselves, that their own flagrant violations of Christian rule are perfectly obvious to all the world, while themselves are blinded to the true character of their own actions.

The principal ground of error in the practice and fault to which I allude is, not distinguishing between physical temperament and Christian affections. It is adopting a false theory of Christian character that can never be realized, and is, perhaps, at least in part, the result of a taste for spurious and extravagant specimens of religious biography, with which the department of religious literature is so crowded. This taste and those biographies are reciprocally parents of each other. Some Christians are constitutionally prone to monachism and asceticism; some to carry their head always bowed down, like a bulrush; some to feel that mirth, if not a smile, on any occasion, is a sin; and that living above the world is being abstracted from its common relations and duties. Piety with them is itself a literal abstraction from all earthly things; whereas I think such specimens are most unfortunate—especially if held up as patterns—and, peradventure, the only genuine pattern.

As there is every variety of constitutional temperament among Christians, so must there be a corresponding variety in their modes of religious character. The theory of these "spiritualists" is utterly impracticable, because it is unphilosophical. It would require nothing less than a constant miracle to exemplify and sustain it. It would be to make mankind over again, and annihilate that interesting and useful variety of character which God created and ordained. It is founded on an ignorance of human nature.

For the Churchman.

AN EXAMINATION OF THE PLEA OF NECESSITY IN THE CASE OF METHODIST ORDINATIONS.

NO. I.

Mr. Editor,—It is not a little gratifying to observe that the attention of that highly respectable body of Christians, the Methodists, has recently been turned to an investigation of the validity of their episcopacy and of their ministry in general. The question is one which, in point of fact, cannot require a collation of ecclesiastical history any farther back than the time of John Wesley; for, though some of the Methodist writers have attempted a vindication of their course on the presumed validity of ordination by presbyters, yet, I believe, the chief ground on which a defence is built, by their ablest friends is that of the *necessity of the case*. This I propose now to examine, and to see how far such a plea will exonerate them from the charge of originating and maintaining an illegitimate ministry. The authority on the Methodist side to which I shall chiefly refer will be found in Mr. Emory's tract, entitled "*A Defence of our Fathers*,' &c.

Referring to a period a little anterior to the appointment of Dr. Coke, it is remarked, "The Church of England had ceased to exist in America, and the Methodists here were absolutely compelled either to provide for themselves, or to live in neglect of the positive ordinances of Christ." And again, "Let it be carefully observed, that they were separated, not by any schism, or faction, or any species of misconduct on their part; but by the acts of Providence," &c. In one respect this is true, for at that time they had not formally completed and proclaimed their dissent. The American *Episcopal* Church was *separated*, in the same sense of the word, from the Church in the mother country. But mark the issue. The *one* in a very short time after, by the production of an extra-canonical bishop, and by the arrogation of full and independent ecclesiastical powers, did actually *make that schismatical separation*, from the imputation of which their apologist seeks to protect them by a mere chronological retrogression. The *other*, by a patient submission for about the same length of time, to the existing state of things, was blessed with the accession of true apostolical bishops, and the presence of an inferior clergy, multiplying with the wants of the Church, and in all cases acting under an incontestibly valid commission.

But it is also alleged that the Church of England had *ceased to exist* in America, &c. This is a mere sophism. The Church of *England* truly had ceased to exist in this country, when the British yoke was thrown aside; but the *Protestant Episcopal Church remained*. A change of name was surely not the destruction of the Church. The American Revolution had no effect whatever in varying or even mutilating the doctrines or worship of this Church, or in vitiating the spiritual powers of the ministry. Some points of discipline were affected, and a few verbal changes, &c., were made in the public service; but these extended no further than local and political circumstances demanded. To say, then, that the *Church herself* was annihilated, is absurd; for notwithstanding the paucity of clergymen after the Revolution, and the distressed condition of the churches, there were enough of *both* to do more than merely to save the *existence* of the Church. But if the assertion has reference to the dissolution of the bond between the Church and the *British State*, I reply that such a dissolution could have had no *peculiarly* painful issues for the Methodists If they trusted for the sacraments to the Episcopal Church, they ought in all reason to have been content to share the fortunes of that Church in her day of sorrow and bereavement. Gratitude and brotherly love (one would think) might have prompted this.

But our defender of "the Fathers" goes on: and here we come to the very pith of the matter. Assuming as undoubted fact, the non-existence of the *Church of England* in America, (meaning, we must suppose, the Protestant Episcopal Church,) he says, "The Methodists here were absolutely compelled either to provide for themselves, or to live in neglect of the positive ordinances of Christ;" and also makes their case that of the "exigence of necessity," so styled by Hooker. Thus we have Dr. Coke's ordination or consecration placed on the ground of what is called "*necessity*." And let it be noted that, by taking this position, it is tacitly confessed that this act was an irregularity in orders, differing essentially from the uniform course of things in the Church. For what is a work done in necessity, (as here understood,) but an act performed by the impulsive force of circumstances, *contrary to established laws and usages*, and in direct opposition to the actor's own understanding of what is right.

But I am far from thinking that the Methodists can be excused on the ground of necessity. And this for two reasons:—

1. Because it is very questionable whether such a thing as this absolute necessity ever has existed, or ever *can* exist in the Church. In the case of a diocese being deprived of its bishop, there is no imaginable reason why the *presbyters* should assume the right to consecrate; for the neighboring bishops are generally ready and desirous to make up the loss. So also if a whole continent should, by some calamity, be suddenly swept of its diocesans, there are other countries left from which again to obtain the succession; and (to carry the matter out) if there remained on the face of the globe but *one solitary prelate*, still the plea of necessity could not, with propriety, be advanced; because from him the episcopal authority might be obtained, and it should be sought at his hands; and so long as that lone bishop should tread the earth, no presbyter might venture to infringe his apostolic powers. Let us suppose that, by some dread event, all the bishops of the American Episcopal Church and of the adjoining dioceses were, with one stroke, removed. What would be the result? Undoubtedly an application to the Church of England, or to some other branch of the Episcopal Church, for a supply of duly consecrated prelates, to fill the chairs of those deceased. One or two wavering voices might, perchance, be heard, calling for the adoption of some expedient to save appearances at the cost of apostolic order; but far otherwise would be the acclamation of the whole body of the Church. *Few* would be disposed to violate the sacredness of principle, for the gratification of seeing among them the mere phantom of a bishop, raised up by the working of ecclesiastical legerdemain.

But further than this; I conceive that if episcopacy should become *utterly extinct*, so that not a bishop could be found on the whole earth, no man has *power* to restore it, or to forge the first link of a new chain of bishops. And for this simple reason: the present system of bishops derives authority by commission from the *divine Head* of the Church, transmitted from one to another, until it has reached our own day by an unbroken succession. The *same Being*, then, must be the originator of every *new* race of bishops, which may spring up in modern days; and upon full proof of the giving forth of the powers of the episcopate from *such* a source, the recipients of it would be instantly acknowledged as *lawful* bishops. There is, however, but one way of obtaining this full proof, and that is, by *miracle*. Therefore, until we are convinced by some *such proof* of the establishment of an additional mode of commissioning bishops, we must deny the claims of all who are not created in the way which we *know* to be valid. The whole world, then, being deprived of bishops, what course should be pursued to make up the loss? I answer, *none at all*. If such an extraordinary thing should happen, it must be by a dread exhibition of the Divine will; and this would be, *the extinguishment of episcopacy*, and, as was said before, no *man* would be justifiable in aiming at the renewal of that which *must have divine power* for its origin. I conceive, therefore, that a necessity of creating bishops by irregular means cannot exist even in the most extreme case which it is possible to imagine. If the validity of the orders of bishops consecrated by presbyters in times of necessity be once admitted, who can predict the extent of the abuses to which it may give entrance? The most ordinary exigencies and trivial difficulties may easily be magnified by the interested into occasions of real necessity, and forthwith, all the solemn mockery of counterfeit ordinations must be brought forward, and bishops, or rather the empty forms of bishops, will, by a species of religious phantasmagoria, be exhibited, in any number; while those bearing on their venerable heads the abiding influence of apostolic hands, and having the blessing of the Spirit peculiarly on their holy labors, will be happy if rejection and contempt form the *only* sufferings which their lot might call them to endure. The sum of the matter is this: we believe in the *divine origin* of episcopacy. We believe that the apostles were, in fact, constituted the first bishops by our Saviour Christ himself; that *their* powers were committed to others, and by succession have been brought down to the present time. And we believe that no one can be a true Christian bishop, who has not *in this mode* obtained his commission; and that the pleading of necessity, or any thing else of like character, can avail nothing in extenuation of the strictness and perpetual obligation of this great rule. So far on the general question.

W. S.

THE CHURCHMAN.

SATURDAY, FEBRUARY 18, 1837

TERMS,

Two dollars and fifty cents if paid in advance, or three dollars if at the end of the year.

The Ministerial Commission.—On our first page will be found a valuable sermon, by Bishop Seabury, which will meet now with a much better reception than it did at the time when it was delivered, from the absolute want, which has of late years been intensely and experimentally felt, of authority, as a conservative element in religious society. It is one of the many fugitive sermons published during the Bishop's life, but which, having never been collected, are at present almost wholly unknown. We believe that the sentiments which it contains were such as generally prevailed among the clergy of the day, and the appearance of it may help to wipe from their memories the blot of unfaithfulness to the distinctive doctrines of their Church. Prefixed to the pamphlet is the following "advertisement," which is now valuable as indicating the hostile prejudices with which the early friends of the Church had to contend; and we are sorry to add, that there are proofs in existence which show that the "public abuse" provoked by the delivery of the sermon was not at all diminished by its publication.

The misrepresentation of a passage in the following sermon, and the public abuse of the author, are the reasons of its publication. As far as it goes, it contains his deliberate sentiments on the subject, which he has no disposition to retract. He has expressed them freely, because he thought it his duty; and because in a free country he supposed he had a right to do so. And he still hopes he has as undoubted a privilege to explain and establish the episcopacy of the Church, as others claim to revile and destroy it. Should any one be disposed to nibble at particular sentiments and expressions, he is heartily welcome. The principles, he flatters himself, will abide the trial of reason and Scripture. Nonsense, he knows, will have its paroxysms, and that they will sometimes be violently abusive, especially when the secrecy of a newspaper can effectually conceal an author in venting his ignorance and malice. The blessed Redeemer was reviled as a drunkard—the holy Baptist as a demoniac—St. Paul as a babbler. They were defamed—made as the filth of the world—the offscouring of all things—and by whom? In such company, it is the author's highest honor to be found, suffering reproach as they did in the cause of truth.

The substance of the sermon, it is believed, will command the assent of Churchmen generally; and although it contains positions from which some will dissent, yet all, we think, must be pleased with the Christian temper which it evinces, with the idiomatic purity of its style, and the compactness of its argument. The discourse was published in the year 1791, and the following is an extract from a notice of it which appeared in the London Review and Literary Journal for February, 1793. Will some one better versed than we are in the early history of New England give us a sketch of the *ancient Puritan episcopacy* to which the writer refers?

The elegance of style and energy of argument in this discourse, are as pleasing as the candor and liberality of the preacher; and we doubt not of its salutary and healing effects in New England, where religious opinions and professions abound, and have multiplied since 1620, in defiance of the ancient pious Puritans, who settled that country under a genus of episcopacy resembling the hierarchy of the Church of England, when bishops were not peers of the realm. The learned Bishop will escape the censure of every candid person that may differ in opinion with him, seeing he has taken no greater privilege in dissenting from modern Puritans, than they have taken in dissenting from the Bishop and ancient Puritans. Each of the subjects the Bishop has forcibly illustrated in a manner that every admirer of revelation must feel to be of importance to the Christian system, and those who yield not their assent to the truths, will not be able to overthrow the facts alleged for their support.

We have been partly led to the retrospect of these circumstances, and the republication of the discourse, by a recent editorial article in the Missionary, to whose friendly suggestion we are not insensible.

Geneva College.—We have received and read with great satisfaction the inaugural address of President Hale. In our next we shall publish a longer extract on practical education. The following concluding remarks represent the leading principles on which the College will be conducted.

In taking the office, gentlemen of the Trustees, which you have conferred upon me, I feel the responsibility I am assuming, to yourselves as the guardians of the College, and to the public. And I feel it not the less on account of its present condition and the small number of its students, inasmuch as it is not only to be sustained by the Faculty, but raised by their exertions to its proper degree of consideration and usefulness. But I enter upon my office under favorable auguries, and in the confidence, that, with the blessing of God, all that we wish can be accomplished. The liberality of a venerable corporation, whose vast resources have long been expended in streams of enlightened charity, has removed, in a great measure, one of the obstacles which has hitherto hindered the success of the College. By your recent elections we are able to show a fuller and more justly organized Faculty than ever before; and it is but a merited compliment to the gentlemen with whom you have associated me, to say that their well-earned reputations are a sufficient pledge, that their several departments will be sustained with honor to themselves and usefulness to the public. We are situated, too, in a spot of almost unrivalled beauty—in the midst of a population distinguished for the high and pure tone of its morals, and in the centre of a rich country. I know not, then, what, in the operation of ordinary causes, should hinder our success.

In conducting the affairs of the College, it shall be our aim and effort to make thorough scholars; believing that that knowledge only which is exact is practical, and that neither the public nor private advantage is secured by the pretence of learning, but by that which is real and substantial. We shall endeavor to meet too, as far as possible, the demands of a practical age. Our course of mathematics has always been extensive and thorough, and the use of instru-

ments in the practical applications of this science has been, and will continue to be, carefully taught.

But our aim to be practical will not be satisfied with these partial efforts. We shall seek it in the endeavor so to train the minds of those who are committed to our instruction, as to form them to habits of exact and just thinking, and to give them a ready command of the knowledge they acquire.

In our republic, we need not only intelligence, but virtue; and for the advancement of individual character to its highest dignity, virtue is even more necessary than intelligence. You will expect me, then, to avow my conviction, that a College Faculty should bend its efforts, at least as anxiously to the formation of virtuous character among its students as high scholarship. They should watch the beginnings of evil, and inasmuch as the leaven of iniquity works rapidly in our corrupt natures, they should take care that evil be stayed in the beginning. None should be admitted to college walls whose influence will be corrupt, nor be permitted to remain, if once admitted. College government should be kind, but firm, seeking with parental anxiety to check error in its buddings, and to reclaim the straying, but never allowing the safety of the whole to be endangered through a mistaken tenderness to an individual. I say mistaken, for however unpleasant it may be for an individual to be subject to college censures, they may be as useful to himself as to the society. I have heard the effects of college discipline gratefully acknowledged by one who had felt it as the means of his rescue and of his success in life.

I need not say to a Christian audience, that the only sure foundation for virtue is in religion, nor will they be surprised at the avowal of my conviction, that in the influence of religious principle is the surest hope of a wholesome college discipline, and that we cannot be faithful to our public or private obligations, if we do not endeavor to form the characters of the young men committed to us to piety, as well as to train them to useful learning. That form of civilization which pervades the most enlightened parts of the globe has sprung from Christianity. The religion of Christ is the true philosophy of life, and the fear of God the beginning of wisdom; and the happiness of society and the security of liberty are closely connected with the influence of the Gospel.

From these remarks, I trust I shall not be suspected of any purposes which may be regarded as sectarian. I value religious liberty too highly to design any infringement on that of others. Our institution is, as all institutions of the kind must be, under the care of a particular denomination. The same is true of the other colleges in this State, and throughout our country; and it is not a circumstance to be objected to them, so long as they are managed in a catholic spirit. Each denomination should do its part in the promotion of learning, and yet each cannot have its own college within every State, without a ruinous division of effort.

Many, I dare say, wonder why the preachers of religion make such a point of our being deeply convinced of our sinfulness. But when we consider that no man seeks the physician till aware of his malady, nay, scarcely ever till he fully *feels* it; and not earnestly till he feels it acutely, nor till he sees its danger does he search for a remedy, we shall easily comprehend the analogy in spiritual things. We cannot come to Christ, as we must come, with a broken and contrite heart, till we feel the need of a Saviour, till we see ourselves lost sinners. Hence the necessity of the man who desires to become religious, however indefinite his views may be of what the word "religious" means, praying daily and earnestly that God will open his eyes, and make him see the real and true state of his case. There is such a thing in the Bible spoken of as "healing slightly;" that is, only appearing to heal the sore, whose rancor still remains beneath ready to burst forth to the destruction of the patient. There is such a thing as saying, "Peace! peace! where there is no peace," and this is where a man, from a troubled conscience, or a feeling of his great and imminent danger, turns, to a certain degree, religious, reforms many bad habits, and does many religious duties; yet, being blind to the real state of his own heart, his repentance is nothing but falsity—the root of the matter is not in him; and in times of temptation and trial he will fall away. Fox.

There is nothing we know so little of as ourselves, nothing we see less of than our own weakness and poverty. A. Clarke.

Examination and proof are the ruin of all calumnies, and of the authors of them, and, therefore, they take care to keep off from these two things. Ibid.

It is with the minds of men as with fermented liquors: they are long in ripening in proportion to their strength. Southey.

In every pursuit, the more precise and definite our object, the more likely we are to obtain some valuable result. If we pursue some specious and ill-defined scheme of universal knowledge, we shall lose the substance while grasping at the shadow, and bewilder ourselves in empty generalities. Whately.

Our old nature is like an old tooth; you may break off one bit, and another, and another, but you can never get it all away. The stump will stay as long as you live, and sometimes will ache too. Bohler.

I pray thee, be often in retirement with the Lord, and guard yourself against encroaching friendships; keep them at arm's length. For it is giving away our power, ay, and self too, into the possession of another; and that which might seem engaging in the beginning, may prove a yoke and burden too heavy in the end. W. Penn.

Love sweetens labor, and blunts the sting of sorrow. Newton.

The importance of the *art* of logic, no one can rightly estimate, who has not long and attentively considered how much our thoughts are influenced by expressions, and how much error, perplexity, and labor, are occasioned by a faulty use of language. Whately.

Wisdom, in the general, is a very plausible word among men. Who is there that would not willingly pass for wise? yea, often those who are least of all such are most desirous to be accounted such; and where this fails them, they usually make up that want in their own conceit and strong opinion. Nor do men only thus love the reputation of wisdom, but they naturally desire to be wise, as they do to be happy; yet through corrupt nature's blindness, they do as naturally mistake, and fall short both of the one and the other; and being once wrong, the more progress they make, they are further out of the way; and pretending to wisdom in a false way, they still befool themselves, as the apostle speaks, "professing themselves to be wise, they became fools." Archbishop Leighton.

The dexterity of gathering riches, where it is not attended with the Christian art of right using them, abases men's souls, and indisposes them wholly for this wisdom that is above. Ibid.

It is a rare thing to find much retirement unto God, much humility and brokenness of spirit, true purity and spiritualness of heart, in the affluences and great prosperities of the world. It is no easy thing to carry a very full cup even, and to digest well the fatness of a great estate and great place. They are not to be envied that have them; even though they be of the better sort of men, it is a thousand to one but that they shall be losers by the gains and advancement of this world; suffering proportionably great abatements of their best advantages by their prosperity. The generality of men, while they live at ease, do securely neglect God, and little mind either to speak to him, or to hear him speak to them. Ibid.

Love is a blinding thing, and above all love, self-love; and every man is naturally his own flatterer: he deals not faithfully and sincerely with himself in the search of his own evils. How many hidden, undiscerned, yet unsuspected impurities and follies are there in the hearts of those who are most diligent in the inquiry into their own characters, much more in the greater part, even of such as cannot absolutely be denied the name of good men. Ibid.

"Vanity of vanities, all is vanity!" exclaimed the inspired preacher, two thousand years since—and who is there whom daily experience has not taught the same? All is vanity! Tyre is no more! The proud and sumptuous temple of Jerusalem has for ages been mingled with the dust! The city of the great king has become a dormitory for droning monks. The Roman empire arose, prospered, and fell; and through the shadowy distance of past centuries we dimly behold its glory; yet the words of Solomon remain fixed to this day, "All is vanity!" As we see the most uninteresting scenery rendered beautiful, and the most splendid highly improved, by the sunshine; so do we see the poorest talents forced forward, the finest minds made still the finer, by a true Christian spirit. Loving landscape scenery as I do, my grand object is to see God in it, to trace him in every part of his works, to acknowledge his goodness in them, and to collect arguments in them to endear the character of Christ. Leigh Richmond.

There cannot be a more striking sign of a bad government than squalidness among the poor, and ostentation among the rich, while a prosperous nation may easily be known by the number of the middle class, in which are chiefly centered the wisdom and talents of society; and by the decent and comfortable appearance of the poor. Pinkerton.

It seldom happens but private animosity proves a prejudice to the interests of the public. Macchiavilli.

The agitation of thought is the beginning of truth.
Where nature does much for man, he does nothing for her.
God creates worlds. Man creates theories.
Custom every where regulates fashion. Adam Smith.

The first part of a man's life should be passed in acquiring knowledge, the latter part in acting on it. P. P.

Convocation.—The last number of the British Magazine contains a petition to the throne, from a portion of the clergy, to allow the convocation, which is said to be nominally in existence, to proceed to business. We insert it partly as an item of intelligence, and partly for the historical information which it contains.

A Specimen.—An instructive change of opinion in regard to the Church, with the causes that led to it, may be found on our last page, in the story of Mr. Weatherly.

Lyceum.—We understand that the Rev. Mr. Colton made an auspicious beginning at the Lyceum on Sunday last. We are pleased to learn that Mr. Colton contemplates the delivery of a course of lectures to the young men of New York, which his known abilities will hardly fail to render a source of pleasure and instruction to all who attend them.

Sunday School Union.—We had intended to insert this week the circular of the new Agent of our Sunday School Union, but must defer it to our next. The Agent has entered on his duties with alacrity, and we trust there will be the best disposition among the Churchmen of our city and at a distance to sustain and encourage him in his praiseworthy labors.

To Correspondents.—We must be better informed of the views and object of "An Episcopalian" before we can give a satisfactory answer to his queries.

Bishop Onderdonk requests the favor of being early informed what churches in the Diocese are expected to be ready for consecration the ensuing season, and at what times respectively it is supposed they will be finished; also, what deacons expect to offer themselves for Priests' Orders.

For the Churchman.

ILLINOIS.

The undersigned has received a letter from the Rt. Rev. Philander Chase, D D., Bishop of the Diocese of Illinois, in which he petitions the Executive Committee of our Sunday School Union for a donation of Sunday school books. He states that he is "in a wilderness, where the moral and religious field, like the prairies, is unbroken;" and makes a most earnest appeal to be supplied with "the precious means of doing good, in the untried scenes of Illinois."

The undersigned would merely add, that, according to a resolution of the Executive Committee, they are unable, at present, to make any *donations* of their stock. It is, therefore, proposed that money be raised by *subscription*, to purchase for Illinois a large lot of Sunday school books. This plan was suggested by the Bishop of this Diocese, who, with his usual liberality, has headed a subscription paper for this important object. The wants of the Church in that far distant field are many. The establishment of Sunday schools in its numerous towns, cannot but result in great good to the inhabitants and to the Church: and it is earnestly hoped that the voice that has now come to us from thence will be *heard*.

The letter of Bishop Chase is left at the office of the Sunday School Union for perusal. Donations will be received at the same place. F. H. Cuming,
Secretary Gen. Prot. Epis. S S Union.

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION IN NEW YORK AND BROOKLYN.

Second Sunday in Lent, February 19, Ascension Church.

Fifth Sunday in Lent, March 12, St. Clement's Church.

Sunday next before Easter, March 19, French Church, Du St. Esprit.

First Sunday after Easter, April 2, St. Peter's Church, A. M., Zion Church, P. M.

Second Sunday after Easter, April 9, St. Luke's Church.

Third Sunday after Easter, April 16, Mission Church of the Holy Evangelists.

Fourth Sunday after Easter, April 23, Mission Church of the Epiphany.

Fifth Sunday after Easter, April 30, Trinity Church, *Brooklyn.*

Death of the Rev. Charles Simeon.—The death of this eminent and excellent clergyman is thus announced in the London Record of November 14th:—"The hopes which were entertained respecting that venerable father of the Church, the Rev. Mr. Simeon, that he might have been raised up from his late illness, it has pleased the great Head of the Church to disappoint. He died in peace soon after two o'clock yesterday (Sunday,) During the last week or more his removal has been daily expected; but he continued sensible, with only occasional suffering, until within a day of his death. His loss, we need not say, will be extensively felt; but never was an instance of a servant of God ending his days in more perfect composure, with his house more completely set in order, his work finished, and his whole soul prepared and waiting for his change. He was in his 78th year, and had been minister of Trinity Church, Cambridge, fifty-four years."—*Episc. Rec.*

Diocese of Gloucester and Bristol.—The Bishop of Gloucester and Bristol earnestly solicits the attention of the inhabitants of the united diocese, and particularly of those who possess ability and disposition to benefit their fellow-creatures, to the deficient state of church accommodation in various towns and districts under his jurisdiction.

In the great and populous city of Bristol, and its immediate vicinity, there are twenty three parishes, containing above 100,000 inhabitants, while there is church room for only 22,000, or about one-fifth of the population.

In the city of Gloucester there is one parish, St. Catherine's, the church of which was destroyed in the civil wars of the seventeenth century; and which has been ever since destitute of a place of worship, although the population exceeds 1200. From various causes, a large and growing population has been drawn to the suburbs of this city, for which the Establishment supplies no accommodation in its churches

In the populous manufacturing district of which Stroud is the centre, there are thirteen parish churches, and seven or eight chapels, including some now in progress of erection. These are estimated to contain somewhat more than one-fourth of the population. But in the parish churches there are, comparatively, few free sittings for the poor; and in the chapels the ministers, generally speaking, have not the cure of souls.

A similar remark applies to Watton-under-edge, Berkeley, Dursley, Uley, and many other populous parishes, in which there are no places of worship belonging to the Establishment, except the parish churches: and these contain a very small extent of accommodation for the poorer inhabitants.

Besides the utter inadequacy of accommodation in the churches, there is another cause which in many places prevents the poorer population from benefiting by the Established Church: owing to the spread of manufactures, or of trade, or the position of collieries, hamlets have been built, some of them very populous, and almost entirely inhabited by the poor, at a great distance from the church of the parish in which they are locally situate, and in not a few cases separated from that church by a hilly country. Hence the entire population of these districts are practically excluded from all participation in the public worship of our Church: nor is there any means of remedying this deficiency, except the erection of district chapels in the respective hamlets.

Subscriptions.—The Lord Bishop of Gloucester and Bristol, 500*l.*; Right Hon. Lord Redesdale, 100*l.*; Rev. Sir George Prevost, Bart., 400*l.*; Charles Ludlow Walker, Esq., Redland, 100*l.*; Henry Bush, Esq., Litfield House, 100*l.*; Edward Sampson, Esq., Henbury, 100*l.*; Rev. W. Spencer Phillips, Gloucester, 50*l.*; Rev. R. Wilbraham Ford, Rissington, 20*l.*; Rev. J. E. Bromby, Bristol College, 5*l.*; Thomas Jones, Esq., South Cerney, 100*l.*; Thomas Jones, Esq., Stapleton, 100*l.*; Thomas Daniels, Esq., Bristol, 200*l.*; George Hillhouse, Esq., Combe House, 100*l.*; Rev. Archdeacon Timbrel, 25*l.*; Rev. F. E. Witts, Slaughter, 20*l.*; Rev. Henry Richards, Horfield, 21*l.*; George Daubeny, Esq., Cote, 50*l.*; Philip John Miles, Esq., M. P., Leigh Court, 200*l*; William Miles, Esq., M. P., Kingsweston, 100*l.* *British Magazine.*

Convocation,—Petition of the Clergy residing near Bury St. Edmunds.

To the King's most excellent majesty,—

We the undersigned clergy in the neighborhood of Bury St. Edmund's, beg leave to approach your majesty with every feeling of attachment to your majesty's person, and of reverence for your majesty's high office, as king, defender of the faith, and temporal head of the Church in England and Ireland, and humbly to present unto your majesty—

That the Church of Christ, in all ages and countries, has possessed and exercised the right of consulting upon ecclesiastical affairs, by means of diocesan, provincial, and national synods or councils; that this right was given to his Church by the Lord himself has never been denied by godly princes, and cannot justly be taken away.

That the Church of England, in common with every other branch of Christ's universal Church, enjoyed and exercised this right for many generations, from the first introduction of Christianity into this kingdom; and that much benefit resulted therefrom.

That your majesty's predecessor, King Edward the First, having assembled the representatives of the burghers in what is now called the House of Commons for the purposes of state, especially to enable them to tax themselves, assembled the clergy by their representatives in what is now called the House of Convocation, for the same purposes.

That the House of Convocation, though originally instituted for the purpose of enabling the clergy to tax themselves, in the course of time acted as an ecclesiastical synod; and in point of fact, has ever since been regarded as the national council of the Church of England, being composed of the bishops and dignitaries, and of the representatives of the different chapters and the inferior clergy.

That at the time of the Reformation under King Henry the Eighth, when important alterations were made in ecclesiastical affairs, his majesty consulted convocation upon them; and as important measures are now recommended to your majesty by your present Church commissioners, especially the suppression of a vast many cathedral appointments, we humbly pray that your majesty will not sanction this change of ecclesiastical property without consulting the clergy in convocation assembled.

That from the time of King Henry the Eighth to the beginning of the reign of King George the First, convocation was consulted upon ecclesiastical affairs, and that no important alterations were made in the Church without its consent.

That it is to convocation we owe, under God, all that is most valuable in our Church—our scriptural liturgy, articles, and homilies.

That in the reign of King George the First, his majesty was persuaded to put a stop to the proceedings of convocation against the unorthodox opinions of Bishop Hoadley, by a prorogation; since which time convocation, though regularly summoned and assembled every new Parliament, has not been permitted to do business.

That so long as no alterations in ecclesiastical affairs were contemplated, this silencing of convocation was only a negative evil—the not permitting them to do good, and make such judicious alterations as are rendered necessary by the lapse of time, and the change in every thing human; but that to keep convocation silent any longer, whilst important alterations in the Church are not only contemplated, but are actually in progress, would, in the opinion of your majesty's petitioners, be a positive evil of great magnitude.

That by the constitution of our country, in Church and State, convocation is clearly recognised as one of the four estates of the realm, without whose joint consent no alterations in ecclesiastical affairs can justly or constitutionally be made.

That this is no private opinion of your majesty's dutiful petitioners, but the deliberate judgment of the most celebrated divines.

That convocation not having been permitted to do business for one hundred years, when no ecclesiastical alterations were contemplated, can be no sufficient reason why it should not be allowed to act now, when alterations in ecclesiastical property, discipline, and rights are proposed, greater than any that have taken place at the Reformation.

That by the act of submission, passed in the twenty-fifth year of the reign of Henry the Eighth, convocation cannot lawfully proceed to business without the permission of the sovereign.

We therefore humbly, but earnestly, pray that your majesty may be pleased to consult the archbishops and bishops of the Church about the expediency and propriety of allowing the convocation now in existence to proceed to business; and that your majesty may be pleased to consult your legal advisers as to whether alterations in ecclesiastical property and discipline can constitutionally be made without the consent of convocation; and that your majesty will not sanction any further alterations in ecclesiastical affairs till the proposed measures have received the assent of the House of Convocation, as well as passed the two Houses of Parliament.

And your petitioners will ever pray, &c.—*Ibid.*

From the Spirit of Missions.

Key West.—We would call the attention of our readers to the very interesting report of our missionary at Key West. No one can read it without having his sympathies awakened for the hitherto spiritually destitute on that remote island. Cut off, as they have long been, from all religious privileges, with what joy must they have welcomed the messenger of peace and salvation!

It gives us great pleasure to state, that some, at least, who have been made acquainted with their condition and wants, have evinced a strong desire to relieve them. A respected friend and brother clergyman in Charleston, South Carolina, who is always forward in every good word and work, thus writes to the Secretary and General Agent of the Domestic Committee, "I am especially in hopes that we will help you by helping the infant church at Key West, which you have placed under the care of the estimable Mr. Dyce. It is my wish and intention to bring their wants to the view of my people, as soon as they get together after the Christmas holydays."

Are there not some others who will take a lesson from our brother in Carolina, and "go and do likewise?"

Call for Missionaries.—We earnestly ask the attention of our brethren of the clergy to the letter of the Rev. J. Batchelder. It comes with a Macedonian cry for help. At Rushville, Illinois, the "county seat" of Schuyler county, a village "pleasant and healthy," with a permanent population of more than a thousand people," "a congregation of Churchmen have built a temple for the service of their God, and are daily, with outstretched hands, entreating our clergy to fill it, and yet their voice cannot be heard." They offer a salary of $ 00 per annum; which, together with the allowance made by the Domestic Committee, would afford a clergyman a comfortable support. Is there no one, who, on reading this thrilling appeal, will say to the Committee, "Here am I, send me?"

OBITUARY.

Died, in Perth Amboy, on Sunday morning, Jan. 29th, 1837, in the seventy-sixth year of his age, Baltus Leonard. He was a native of Germany, but had resided in Perth Amboy about forty years, during thirty-two of which he filled the station of sexton in St. Peter's Church. He was much respected for his honesty, sobriety, and industry. He was a communicant of the Church. He died in peace, and his departure excited the regrets of all classes of people in the circle in which he was known.

NOTICES.

MISSIONARY COLLECTION IN ST. JOHN'S CHAPEL.

On Sunday (to-morrow) morning, a sermon will be preached, and a collection made, in St. John's Chapel, for the benefit of the *missionary fund* of the Protestant Episcopal Education and Missionary Society of the State of New York. The situation of this fund needs the liberal hand of all the friends of our Church.

Notice is hereby given, that Mr. John W. Jones, of Louisville, Kentucky, is duly appointed agent for the Churchman in that city and parts adjacent.

The Southern district of the United States are hereby informed that Mr. A. E. Miller, of Charleston, South Carolina, is duly appointed Agent of "The Churchman," to whom all subscriptions from the above section may be addressed.

Calendar.

FEBRUARY.

19. Second Sunday in Lent.
24. St. Matthias the Apostle.
26. Third Sunday in Lent.

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

Since the last public acknowledgment, the Committee have received:—

From Henry Ibbotson, Esq., being the fourth and last instalment of his pledge at Ascension Church, $25 00.

By the hands of James Swords, Esq., Treasurer of the Domestic Committee, from the Rev. Peter J. Shand, being the offerings of Trinity Church, Columbia, S. C., for the quarter ending the 1st January, for Greece, $12 00; China, 5 00; and general purposes, 33 00, 50 00—From the Rev. A. W. Marshall, of Cheraw, S. C., being the one half of 100 00 from Mr. W. H. Robbins of that place, to be applied to the general purposes of the Socieyt intended by that gentleman as an annual benefaction, 50 00.

By the hands of the Rev. N. H. Cobbs, of Lynchburgh, Va., from Mrs. E. P. C., for the African mission, 10 00.

From Thomas Robbins Esq., Receiving Agent for Pennsylvania, the following sums:—

From the Juvenile Missionary Society of the Sunday school of Trinity Church, one-half of $50 00 for the schools in Greece, and to constitute the rector, the Rev. John Coleman, Patron of the Domestic and Foreign Missionary Society, 25 00—Family missionary box in Fredericktown, Md., for 1836, Africa, 12 00; Syra, 13 00, 25 00—Children of the Sunday school of Christ's Church, Potterstown, Montgomery county, Pa., for Mrs. Robertson's school in Greece, 2 00—Proceeds of work done by some of the little girls in Mrs. Hill's school, in Greece, and by their request appropriated to the Persian mission, 10 00.—$62 00.

By the hands of the Rev. Secretary and General Agent, from the Rev. George C. Shepard, rector of Christ Church, Stratford, Conn., contents of missionary box, 9 00; donation from a lady, 5 00; Penny-a-week Association of Christ Church, toward the education of a Greek girl at Mrs. Hill's school, 25 00—Collected at monthly concerts at Christ's Church, one-half for China, and the other for Africa, 37 00.

Total from Christ Church, $62 00.

From the Rev. M. H. Henderson, rector, a Christmas offering from Trinity Church, Newark, N. J., for foreign missions, 63 00.

Through the office of the Protestant Episcopal Press, from the Rev. Thomas Smith, of Smithfield, Virginia, for the African mission, 34 13—A thanksgiving for safe return home, 5 00—For Mrs Hill's school, in Greece, being the fruit of self-denial of a lady and two little girls, 5 00.—$44 13.

By the hands of the Rev. T. C. Dupont, rector of the Church of the Holy Trinity, Grahamville, S. C., being three months collection in that church, 12 28—From the sewing society of the same church, for missions to China, Greece, and Africa, each 50 00, $150 00—Children of the Sunday school of the same church, for the mission to the island of Crete, 28 00—A friend, to the Rev. G. Benton and lady, for the same mission, 1 47—$191 75.

From Edward A. Newton, Esq., of Pittsfield, Ms., 250 00.

By the hands of James Swords, Esq, Treasurer of the Domestic Committee, being one half of the offerings of the church, from St. Peter's Parish, Cheshire, Conn., through the Rev. Mr. Beardsley, rector, 4 00—Through Mr. John Minor, of Fredericksburg, Va., being the nett amount of the donations for the African mission, received by the Rev. L. B. Minor, in a tour through Virginia, the particulars of which will appear in a future advertisement, being too bulky for admission into this, 1986 72.

Total, $2798 60.

The subscriber contemplating an absence of some duration from New York, requests that all future remittances and donations may be made to Charles J. Aldis, Esq., at the Bank of America, who has been duly appointed to act as Treasurer by the Foreign Committee of the Board of Missions.

Feb. 13, 1837. Henry Cary, *Treasurer.*

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society acknowledges the receipt of the following contributions since his report of the 8th instant.

From William H. Robbins, Esq., of Cheraw, S. C, through the hands of Rev. A. W. Marshall, by the Rev. Paul Trapier, 50 00—Christ Church Association for the Promotion of Christianity, New York, by their Treasurer, Mr. W. H. Vermilye, for Green Bay mission, 22 00—Rev. M. T. C. Wing, Gambier, Ohio, received from Akron, $5, and from St Peter's, Delaware, Ohio, $9 42, both for domestic missions, through Henry Cary, Esq., 14 42—Infant Benevolent Society of St. John's Church, Brooklyn N. Y., for Bishop Kemper's fund, per Mr. D. Gardner, 57 00—Redemption of a pledge (No. 41 Carmine-street) given at St. Thomas Church, Jan. 8, 1837, 5 00—Offerings of the church of St. Peter's Parish, Cheshire, Conn., by the hands of the rector, the Rev. Ebenezer E. Beardsley, 4 00.

By the hands of Henry Cary, Esq. from three months collection in the Church of the Holy Trinity, Grahamsville, S. C., for domestic missions, 4 25—From Edward A. Newton, Esq., Pittsfield, Mass., a donation to the domestic branch of our missionary society, 100 00—From the Ladies' Benevolent Society of Trinity Church, Newtown, Conn., 3 00; and a like sum from a member of the same church, by the hands of the Rev. Samuel C. Stratton, in aid of domestic missions in the Diocese of Bishop Kemper, 6 00—Collection in St. Luke's Church, New York, for domestic missions, after a sermon by the Secretary and General Agent, 355 73—Plate collection in St. Clement's Church, New York, on Sunday afternoon, 22d Jan., 1837, after a sermon by the Rev. Mr. Dorr; [it is understood that the whole amount in pledges and money given on that occasion is 123 76,] 47 76—Redemption of pledges given at that time, viz from Mrs C. W. Chadwick, 30 00; from Miss Tallmadge, 10 00; and from Captain J. Walton, 10 00, $50 00—John Gray, Esq., Fredericksburgh, Virginia, being his annual subscription to the Missionary Society, 100 00—Rev. Kendrick Metcalf, offerings of the Sunday School of St. Mark's Church, Le Roy, Genesee county, N. Y., for Green Bay, 5 00.

By the hands of the Rev. Paul Trapier, Charleston, S. C., from the superintendent and teachers of the Sunday School of St. Stephen's Chapel, Charleston, for Missions in the West, 50 00—Grace Church, Camden, S. C., through Rev. Mr. Philips, church offerings for domestic missions, 15 00—Rev. Paul Trapier, in redemption of his pledge made during the visit of the Rev. Mr. Dorr to Charleston, for domestic missions, 50 00—John Clarkson, of Charleston, for general purposes, 50 00—Some individuals of All Saints' Parish, Waccamaw, through Rev. Mr. Glennie, for domestic missions, 36 50—The savings of four children for the last year, for domestic missions, through Rev. Mr. Laveaux, of St. Bartholomew's Parish, S. C., 3 00—Collections at monthly missionary lectures in Charleston, in January and February of this year, $43 31; three-fourths of which are for domestic missions, the balance for foreign, 32 48.

Total, $1058 14.

Feb. 15, 1837. James Swords, *Treasurer.*

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz.—

1837.

Feb. 11. From the Ladies of St. George's Church, N.Y., to constitute the Rev. James W. Cooke a life member, $10 00.

Feb. 13. From Thomas Otis, to constitute himself a life member, 10 00—Rev. K. Metcalf, additional offerings of St. Mark's Church, Le Roy, for 1836, ($10 00 of which is paid to a New York Bible and Common Prayer-book Society,) 5 00—The offerings of Trinity Church, New Rochelle, by the hands of the Rev. Lawson Carter, rector, 10 00—Contributed by the hands of the Rev. Lawson Carter, of New Rochelle, to constitute his son, Master T. Jarvis Carter, a life member, 10 00.

Total, $45 00.

Thomas Browning, *Treasurer,*
77 Maiden lane.

N. B. Just published, and to be had at the Depository, 28 Ann-street, the Church Catechism in the German language.

GENERAL THEOLOGICAL SEMINARY LIBRARY.

The Librarian of the Missionary Association of the General Theological Seminary, gratefully acknowledges the receipt of the following donations, viz.—

From James G. King Esq., through the Rev. Dr. Cutler, Biblia, una cum Postillis venerandi viri ordinis Minorum Fratris Nicolai de Lyra; cumque additionibus per venerabilem Episcopum Paulum Burgensem editis, ac replicis Magistri Matthæi Weinck. Typis Antonii Yoberger, Norimbergar, 1487. Four volumes folio, old binding, with illuminated capitals.

From "An Alumnus," a manuscript on vellum of the book of Esther, in Hebrew, with broad illuminated margins: a mounted roll, fourteen feet long, by twelve inches broad.

From "An Old Friend," two full length portraits of Martin Luther and John Calvin, engraved in mezzotinto, mounted, framed, and glazed.

From Hamilton Fish, Esq., La Liturgia della Chira Anglicana, tradotta da A. Montucchi, e. L. Yaletti. 18mo. Londra, 1796—Liber Preium Communcum et Administrationis Sacramentorum. Ed. Stu. 18mo. Londini, 1733.

From Mr. William E. Eigenbrodt, Der Stadt Wormbs Reformacion, folio, Worms. 1498.

W. R. Whittingham, *Librarian.*

New York, February 4, 1837.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The subscriber, in behalf of the General Protestant Episcopal Sunday School Union, acknowledges the receipt, in money and pledges, of $276 35, being the amount of a collection in Grace Church, New York, on Sunday morning last—also, 33 32, collected in All Saints' Church, New York, on the afternoon of the same day.

Offerings of St. Mark's Church, for 1836, Le Roy, N. Y 20 00, by Rev. Kendrick Metcalf.

W. Staunton,
Feb. 13, 1837. *Special Agent of Gen. Prot. E. S. S. U.*

FIRST MISSION STATION.

The subscriber gratefully acknowledges the receipt of the following donations for the poor:—

By Swords, Stanford & Co., from John H. Swift, Esq., $5 00—From a friend, 2 00—A member of St. Thomas' Church, for the poor, 5 00—Stewart Brown, Esq., 5 00—From W. M., for the poor of the first mission station, 20 00.

Alexander Frazer, 341 Pearl-street.

Feb. 16, 1837.

P. S. Any donations of money or clothing for the relief of the poor, or for the daily infant and Sunday schools connected with that station, left with the Agent of the Protestant Episcopal Press, 28 Ann-street, or at the residence of the missionary, 341 Pearl-street, will be thankfully received. A. F.

THIRD STATION.

The subscriber has the pleasure to acknowledge the following donations for the relief of the poor in his station since his last acknowledgment:—

From Mrs. A., $2 50—Anonymous, 10 00—Left at Swords, Stanford & Co., by a lady, 5 00—Mrs. Rutgers, 5 00.

By the hands of Swords, Stanford & Co., 25 00—A family of St. John's Chapel, 15 00—A friend, 20 00—A member of St John's Church, 5 00—An unknown friend, 10 00—Voluntary offering of Eunice Anderson and Diana Brown, chambermaid and nurse in the family of John P. Stagg, 2 00—W. M., 20 00—Messrs. M. G. & Co., 10 00—Miss Robert, 10 00—A. W., of Lansingburg, 5 00—Miss Sarah E. Battin, 2 50—A friend, for Mr. Stanford, 10 00—An unknown benefactor, 10 00—Stewart Brown, Esq., 5 00.

E. B. Kellogg, Missionary,
New York, Feb. 13, 1837. 401 Hudson-street.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:—

Left at my house, from two ladies, 5 00—Mr. Samuel Ward, jun., 5 00—John P. Stagg, Esq.. 20 00—Samuel Ward, Esq., 25 00—M. A. R., 10 00—Mrs. Daily, for the infant school, 5 00.

By Swords, Stanford & Co., from Mrs. Sherred, 5 00—Mr. W, 5 00—S. W. A., 10 00.

By Robert Gracie, Esq., from a friend, 5 00—Nicholas Low, Esq., 5 00—Left at my house for the poor, from A L, 25 00—Through the Protestant Episcopal Press, from E. C. T. 20 00.

Lot Jones, 192 Allen street.

February 14, 1837.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer of the General Theological Seminary of the Protestant Episcopal Church in the United States, has great pleasure in acknowledging a subscription of fifty dollars, by Bishop Hopkins of Vermont, (communicated through the Bishop of this Diocese,) toward the endowment of the Professorship of Pastoral Theology and Pulpit Eloquence.

Edward R. Jones, *Treasurer.*

February 16, 1837.

FREE COLORED EPISCOPAL CHURCH.

Subscriptions received for the Free Colored Episcopal Church:—

H. Cary, $50 00—F. A. Tracy, 50 00—G. P. Shipman, 50 00—Thomas S. Clarkson, 10 00—A. L., 10 00—P. R. Roach, 10 00—A. J. Bleecker, 10 00—T. Keese, 5 00—Mrs. Hamilton Wilkes, 5 00—Cash, 5 00.

Subscriptions left at the store of Wm. Hinton, No. 194 Broadway.

PRESS DEPOSITORY,
28 *Ann-street.*

Letters have been received at the N. Y. Prot. Episcopal Press during the week ending February 16th, from the following persons, viz.

Joseph W. Tatham—Robert Graffin—Rev. K. Goddard—Rev. T. W Coit, *with remit.*—Charles F. Cherry—Thomas Latimer—Rev. P. A. Proal—Warner Hoyt—Postmaster, Hunts' Hollow.

Received by the Gen. Prot. Episc. S. S. Union.

Rev. J. V. Van Ingen—Henry Nagro, *with remit.*—George Rowland—Rev. David Brown—Charles Stimpson, jun., *with remit.*—Postmaster, Canandaigua—Rev. R C. Shimeall, *with remit.*—Charles D. Farling, *with remit.*—J. Williams—E. D. Richardson, *with remit.*—Rev. K. Metcalf, *with remit.*—Rev. H. Adams, *with remit.*—Right Rev. Bishop Griswold—Rev. Dr. Crocker—Rev. J. West—Rev. K. Metcalf, *with remit.*

From the British Magazine.

Memory.

Ten years have roll'd their solemn course away
Since thou, my son, wast number'd with the dead.
Life's sap just wither'd in thy flowering May,
And blighted ere thy eighteenth spring had fled.
Ah! I remember well that painful day,
When the keen knife (the while my heart's core bled)
Sever'd the branch to save the fragile tree;
Without a murmur or a tear from thee.

Month followed month, and year succeeded year;
I could not bring my lips to name thy name;
At thought of thee there fell the unconscious tear;
I humbly bowed, but sorrow had its claim.
So good, so quick, so wise, what hopes appear
Of manhood ripening to a virtuous fame:
Beloved and loving—yet all could not save,
Those hopes were buried in the silent grave.

But not our love—stronger than hope or grief
It has survived, remains, and will remain;
Time to our poignant anguish brought relief,
And now thy memory is sweet again.
And is not this a pledge of life eterne?
Nature still clinging to her lost desires!
Toward my son, though dead, my feelings yearn;
To meet him and not part my heart aspires.
O Thou, who brought immortal life to light,
Thou Son of God, direct my steps aright.

From the Southern Churchman.

MR. HENRY T. WEATHERLY.

We request the attention of those who may have read or heard, a week or two since, of a communication in the Virginia Conference Sentinel, touching a Mr. Henry T. Weatherly, to an article which we publish to-day in reference to the said Mr. Weatherly. Of that individual we had never heard before he was introduced to the public through the columns of the Sentinel, and all the information we have since derived amounts to no more than is embraced in the subjoined article. We have no disposition to say more of Mr. Weatherly, or of the remarks of his apologist and editorial advocate, than will be found in the simple statements of the article following and Mr. Weatherly's own letters, in connexion with what has appeared in the Sentinel editorially. We, however, feel justified in remarking, that after the expose below, the accusations of the Editor will be considered as resting for their truth *upon his own responsibility;* whether that authority alone, unsustained by facts adduced and proved, will be deemed sufficient to shield him from the charge of misrepresentation, is for himself to consider.

To the Editor of the Southern Churchman.

Rev. and dear Sir,—I perceive in the Virginia Conference Sentinel of last week, a communication signed by Henry T. Weatherly, purporting to be an "honest and candid statement" of the reasons which governed him in withdrawing from the Methodist Church, and uniting himself with the Protestant Episcopal Church, and in subsequently renouncing the communion of the latter, and returning to what he is pleased to style *good old mother Church.*

Being a resident of Richmond, and having in my possession the facts and documents in relation to this case, I *deem* it a duty which I owe to *mother Church,* to correct, through the medium of your paper, (should you esteem this worthy an insertion,) the erroneous impressions which the statement of that gentleman is calculated to produce upon the public mind. In doing this, I shall merely state the facts, leaving it with the public to determine whether the communication in question, together with the editorial remarks in the same paper, were dictated by the spirit of that Christian charity which is the "bond of perfectness," which "suffereth long *and is kind.*" The facts are these: While Mr. Weatherly was residing in Oxford, Granville county, N. C., where he officiated as a Methodist preacher, he came to the determination, and announced his intention, to conform to the Episcopal Church, on the ground that he could not conscientiously continue to act as a Methodist preacher. He was informed that if he did so he must do it unconditionally, and without any pledge of being subsequently admitted to Holy Orders. That if he wished to become a minister of the Episcopal Church, he must offer himself as a candidate for Orders, go through a regular course of preparatory study, and be subject to examination, according to the canons of that Church. To all this he submitted voluntarily and with apparent cheerfulness, renounced his Methodist orders and connexion, went to Hillsborough and was baptized by a clergyman of the Episcopal Church, had his children baptized by another clergyman of the same Church in Oxford, and finally presented himself, with his wife, in Christ Church, Raleigh, for confirmation.

That he was *professedly* a Churchman, upon conviction, and upon principle, is evident from a letter addressed to a clergyman of the Episcopal Church, and dated Wake Forest, Sept. 17, 1836; which letter now lies before me, and of which the following is a copy:—

"Rev. and dear Sir,—When I saw you last I expected to see you again before this time; but my business has been such, that I have not had it in my power to visit you sooner. I intended visiting you to-day, and spending Sunday at church, but a new alarm of the smallpox having reached here, we are afraid to visit Raleigh until we hear something more favorable. I intend visiting you as soon as possible—some time next week, I hope. I have been at church every Sunday since I was at Raleigh. The Sunday week after I was at Raleigh I spent in Hillsborough with Mr. Green. * * * I had the pleasure of partaking of the communion on the above-mentioned Sunday in Hillsborough.

"Last Sunday week I had my children baptized by Mr. Mott, in Oxford, and last Sunday I attended service with him in Banks' Chapel. When will Bishop Ives be in Raleigh? I want very much to see him. Please write me a few lines as soon as you receive these, and let me know whether there would be any danger in visiting Raleigh next week or not; also when you expect the Bishop down.

"I have declined taking any school this fall, and now have nothing to do but read and study. I have no object in view but the good of the Church, and the glory of God. Some of the Methodists are disposed to impugn my motives, and say many hard things about me, all of which I expected, and by the grace of God assisting me, I can bear it all patiently. I expect that you have heard by this time many things respecting me, which, if true, ought to have their influence; but I am fully satisfied, that they are all (if you will allow the expression) false. You understand the nature of these things, and the effort that is generally made to injure any person that leaves a denomination of Christians and joins another, especially if the person joins the Episcopalians. Though the various dissenting denominations disagree among themselves, they all agree to run against the Episcopal Church. Notwithstanding she has spread her influence, and will continue to spread it more and more as intelligence advances. Truth is truth, and it will prevail. The more I examine the foundation and claims of the Episcopal Church, the more fully I am persuaded that she is the only true apostolic Church. I believe that if the Episcopal Church was destroyed, there would soon be no religion in the world. For the principle upon which the other denominations act is the fruitful source of all schism, which is followed with contention, strife, hatred, malice, &c.

Dear brother, I want you to pray for me, and help me all you can. I am now reading Horne on the Analyses of Scripture. My love to you and your wife, also to Rev. J. Saunders.

HENRY T. WEATHERLY."

Having laid before the Bishop the canonical testimonial, Mr. W. was received as a candidate for Orders, and a course of study was prescribed to him; to enable him to pursue which with advantage the Bishop kindly made arrangements for his residence near himself. After having devoted himself to study, under the direction of the Bishop, for two or three months, he applied for an examination, which was granted him. The Bishop appointed two presbyters to conduct it as the canon prescribes. The examination was upon the books of Scripture, and was *not sustained.* In other words, was a failure. This examination took place on or about the Wednesday before Christmas; and on the Tuesday following, another letter was addressed by Mr. W. to the same gentleman as the above; which letter now lies before me, and of which the following is a copy:—

"Rev. and dear Sir,—I went home on Friday last, and after my return I concluded, all things considered, that I would withdraw being a candidate for the ministry in the Protestant Episcopal Church. The claims of my family and the unpleasant situation in which I am placed, has greatly disturbed my mind. I have thought it best just to stop at once and provide for myself and mine. 'He that will not provide for his own household is worse than an infidel, and has denied the faith.' Therefore I called on the Bishop last night, and withdrew my candidateship.

"I have also concluded to withdraw myself from the Protestant Episcopal Church, which I hereby communicate to you as a pastor of the Church. I have reasons, which are satisfactory to me, for which I must account to God, in the great day of judgment, when the secrets of all hearts are known. But the principal reason is this—I enjoyed my religious feelings and the comfortable influences of the Holy Spirit before I joined the Church, but, to my sorrow, I have not felt one single softening influence since I attached myself to the Protestant Episcopal Church. All the forms, ceremonies, and usages of the Church are so different, and so little calculated to produce spiritual feelings, or awaken the careless and unconcerned sinner, and stir up the lukewarm, that I have despaired of *ever* enjoying myself in the Church. I therefore leave it, that I may go where I can sing, pray, exhort, and preach as much as I please, where I please, and when I please.

"I have, Sir, studied and tried to get into the spirit of your customs, forms, &c., and to abandon the idea of this feeling on the subject of religion, until I have done violence to my conscience, and become alarmed at my situation. You may all say what you please on the subject, but I know that there is a spiritual feeling in religion which will make a man happy, and if he is filled with the love of God in his soul, he must tell it, if it is by shouting aloud the praise of God. It will not do to grieve the Holy Spirit of God. I acknowledge that I have been deceived in reference to the Protestant Episcopal Church, and the sooner I repent the better for me and mine. I thought that I saw clearly your views on episcopacy, and could embrace them cordially, but on that subject I was deceived, and Chapman was my deceiver; which I would advise no man to read who is satisfied where he is, and wants to keep alive the love of God in his soul. I feel very thankful to you all for your kindness to me, and wish you great peace and success—but it don't suit me. I am in the Episcopal Church like David was with Saul's armor on—it don't suit me—the armor don't fit, and I can't fight my spiritual enemies so successfully. The world may call me what they please, and all may rise up as a host against me; but I count it as nothing, so that I secure the one thing needful, and save my soul alive.

"Give me that religion which I can feel in my soul, and those forms which are calculated to inspire such feelings,—let it be enthusiasm, wildfire, or what it may—it suits me best. You can all do your own business your own way—it suits you best—every man must account for himself to God. You may consider neither myself nor wife a member of the Protestant Episcopal Church any longer. Farewell.

Yours, respectfully,

H. T. WEATHERLY.

"N. B. I write in the best feeling to you and yours. I act from a consciousness of duty to God; just give me up for a slippere, and as a kind of game which would be of but little service to you. My views and feelings I cannot keep tied down to the views of your Church, and to cultivate them among you would not be allowed. When I joined your Church I thought I was doing for the best, and expected great enjoyments; I thought that I had found the only Church; but, alas! I was mistaken in my views. I hope you will all pardon me, and I hope to receive pardon from God, who alone can forgive sin. I have written this to express my feelings and desires, and after you have read it, I hope you will take no offence, and treat me with that respect which is my due—act out toward me, in this case, what I have often heard you and others express. *Charity—charity—charity* is the best of all, and charity should be extended to all—for we are feeble, helpless, changeable, dependent creatures. *Pray* for me if you please.

H. T. W."

From the Church Advocate.

A MILLENNIUM.

Since the able treatise of the Presbyterian Professor Bush on this disputed topic, it is no longer esteemed a heresy to think it rather a matter of theological speculation than of sober evangelical doctrine. True, the optimists of France, though infidels, seemed to have had as firm a belief in a millennium as the most irreproachable orthodoxists; but such a fact appears never to have awakened the suspicions it should have done; perhaps because it was not sufficiently known. In the religious world, however, a stanch Genevan having led the way, it is now safe to quote such calm historical conclusions as those of the late Professor Burton. In his lectures on the ecclesiastical history of the second century, p. 139, we find him tracing the common dogmas about a millennium to their most probable source, Papias, Bishop of Hierapolis, a city of Phrygia, in Asia Minor. It is *always* said that Papias was the first to propagate such a notion; and his early date may lead us to conclude that such was the fact. He believed that previous to the final judgment there would be a resurrection of the just, who would reign with Christ upon earth for a thousand years. Eusebius, who acquaints us with this fact, is probably right when he says that Papias misunderstood the apostolical declarations, and misunderstood their figurative expressions. But the extensive reading of this simple-minded man may also have contributed to form his belief upon this point. There is evidence that the Gnostics expected a millennium; and Gnosticism, which was compounded of Platonism, the oriental doctrines, and the Jewish Cabbala, might have found in all those systems some mystical allusions to a future period of terrestrial enjoyment. Cerinthus seems undoubtedly to have held this notion, and it has been ascribed also to the Ebionites; but unless Cerinthus has been greatly misrepresented, his ideas upon this subject were of the grossest and most sensual kind. The adversaries of Papias have never charged him with similar indecencies; and when it is said that the fathers were many of them believers in a millennium, we ought carefully to distinguish between the doctrine as it was delivered by Papias, and as it was debased and corrupted by the wanton imagination of Cerinthus. There is no doubt that Justin Martyr believed that Jerusalem would be rebuilt, and that Christians would rise again to enjoy the society of their Redeemer for a thousand years. He tells us this in his writings; but he adds, at the same time, that there were many Christians of sound and religious minds, who did not agree with him in his notions. It was also entertained by Irenæus, at the end of the second century, who refers to Papias as having preceded him in this belief; and according to Jerome there had been a personal acquaintance between Papias and Irenæus. Tertullian likewise defended it in his writings, which he was bound to do after he became a Montanist, since it formed a part of the creed maintained by that party: and this is sufficient to show that a notion, *which is wholly unsupported by Scripture,* could find advocates among the most learned of the Christian writers. We have seen, however, that a disbelief of the doctrine caused no dissension in the Church; and before the end of the third century the Millennarians, or Chiliasts, were looked upon as decidedly in error.

From the Sacred Star.

THE SISTERS OF BETHANY.

The diversity which appears in the character and conduct of Christians is exceedingly instructive. Religion does not entirely change the natural temper of its friends, though it brings them in a happy degree under its influence. In this way we see how Christianity acts on man, and often witness very delightful proofs of its power.

These remarks derive a forcible illustration from the character and conduct of Martha and Mary, the sisters of Lazarus, who resided in the little town of Bethany, about two miles from Jerusalem, in the days of our Lord. The whole family seem to have lived under the influence of sincere piety; they honored the Saviour by soliciting his frequent visits at their house, and he in return honored them, not only in accepting their invitation, and being frequently found under their roof, but in showing them favor in the hour of calamity, and preparing them for an eternal residence with him in the realms of glory.

The first time we read of these sisters introduces us to the knowledge of circumstances which strikingly displayed their difference of natural disposition. Mrtha seems to have been a pious woman, but anxious, full of care, and somewhat irritable. She was kind in heart, but not happy in manner. When the Messiah came, she wished to show her kindness, and seems to have prepared a feast for his entertainment. Mary, on the other hand, appears to have been of a quiet, retiring, and easy disposition. The coming of Jesus to visit them did not, in any degree, disconcert her. She meant to enjoy his society, and to learn his will. She sat with humility and love, at his feet, to hear the gracious words which proceeded out of his lips.

Here, then, we see the collision into which this difference of temper brought these good women. Martha, anxious, busy, heated, and somewhat angry, entreats the Messiah to request Mary to render her assistance. Mary, calm and composed, sits at his feet, silent and attentive, to receive reproof or commendation as his will may dictate. The Saviour gently reproves Martha for her anxiety, for her love of display, and for her consequent neglect of Christian privileges, and commends Mary for the promptitude and ardor with which she pursued the concerns of the soul in preference to those of the body, and for choosing to enjoy his society rather than overwhelm herself with temporal engagements. The instruction given us by the Redeemer on this occasion is equally clear and forcible. We please him best when we most earnestly desire intercourse with him, and when we attend to the most needful and important of all duties—the care of the soul.

Would Martha ever forget this gentle but forcible reproof? Would Mary ever cease to pursue that which afforded pleasure to her Lord? Alas, we fear that the good impressions, in their case, as well as in our own, might, in some degree, wear away; but it is certain that the love of the Messiah did not decline toward them.

What family is exempt from affliction? A short period elapses, and these sisters are deprived of an affectionate and only brother. In illness the Saviour seemed to forget him; and when told of his danger, still refrained from paying him a visit. But, mysterious as his conduct appeared to be, it was all genuine kindness. He resolved to show his people the exceeding extent of his love, and his readiness to deliver them even though he works miracles for the purpose. In the day of trial, when all appears hopeless, he is found with them. To their surprise and delight, though they were fearful, and even disposed to murmur at his arrangements, he removed their fears, restored their brother to life, and thus, while he added to their comfort on earth, gave them another proof of immortality.

Let it be our concern, then, to prize the privilege of intercourse with Jesus; let us seek that the principles of his holy religion may govern our tempers and conduct; and let us ever be desirous of trusting him, and humbly expecting his interposition in our favor in the gloomy and dark day of affliction.

STABILITY OF THE DIVINE PROMISES.

I have spoken of it, I will also bring it to pass; I have purposed it, I will also do it.—*Isaiah* xlvi. 11.

"Hath God said?" was the first unbelieving thought suggested to the mind of man; and the same doubtful question, answered in accordance with his corrupted will, has been, from the fatal hour in which it was first listened to, the prolific source of vice and misery. David, who knew well the necessity of being prepared for the attacks of the insidious foe of God and man, says, "Thy word have I hid in mine heart: that I might not sin against thee." And well were it for us if we took the same wise resolution—well, if the words before us were "graven upon the table of our hearts with a pen of iron, and with the point of a diamond;" we should then be prepared, when enemies from within or without would tempt us to discredit either the threatenings or gracious promises of the Almighty, to answer, in imitation of our Divine Master, "It is written;" "I have spoken it, I will also bring it to pass: I have purposed it, I will also do it." The subtle enemy of souls knows well that his "fiery darts" will be quenched, if he does not disarm his antagonist of "the shield of faith;" and it is, therefore, to this point he chiefly directs his aim; for vainly would he contend with him who came to the battle as David did when he fought with the Philistine, "in the name of the Lord of Hosts;" who, like him, trusts not in feeble weapons, and "an arm of flesh;" but in His strength which "is made perfect in weakness" in his defence who is the protector of all that trust in him.

But unhappily there is too frequently within us "an evil heart of unbelief," and such is the lamentable inconsistency of man, that while he relies upon the word of a fellow-mortal, without one mistrusting thought, he fears to place the same dependence upon the God of truth, "whose faithfulness is unto all generations." He will lean upon a "bruised reed" until it go into his hand and pierce it, but rejects, as an insecure support, the staff which Almighty mercy offers, and with which he might have journeyed on in safety. And yet the uncertainty of human promises is a truth so evident, that it requires no confirmation. Those who have not themselves experienced it, need but to look around, and they will see convincing and melancholy proofs of it. They will find it inscribed upon the monument of lucid hope, and upon the ruins of many a broken heart. Neither is it to the instability of human nature their failure is always to be attributed; death mocks at earthly engagements, and cancels in a moment those which would have been faithfully fulfilled. The tree may be good, the blossoms fair and flourishing, but ere the time of fruit arrives, "the wind passeth over it, and it is gone, and the place thereof shall know it no more."

If these things are so—and that they are will scarcely be denied,—"to whom shall we go" but to Him "with whom is no variableness, neither shadow of turning;" who is "the same yesterday, and to-day, and for ever?" Or, on what with security rely but upon the Rock of Ages? the only foundation upon which our eternal mansion can be built.

The declaration we are now considering is one of deep importance:—it is, as it were, the seal affixed to every other promise—the confirming testimony of the God "that cannot lie;" and if unfeignedly believed, will be our never-failing safeguard in the "fiery trial" to which we may be called: we shall come forth as Daniel did from the den of lions, of whom it is said—"No manner of hurt was found upon him, because he believed in his God."

To those who are endeavoring to stifle their apprehensions, by daring to impute to the Creator, the weakness and capriciousness of the creature, these words seem but an assurance of condemnation, producing only "a fearful looking for of judgment, and fiery indignation, which shall devour the adversaries. But gladly will *he* receive them, whose peace here, and hopes of happiness hereafter, are founded upon the covenanted mercies of God; upon those "exceeding great and precious promises," whereby he rests assured, that he has, through his Redeemer, "reserved in heaven" "an inheritance incorruptible, and undefiled, and that fadeth not away"—a possession far more blissful than his imagination can conceive. Most blessed, too, will they be to him who is "in heaviness through manifold temptations." How will they revive his drooping spirit who is disquieted with doubts, which would wrest from him those comforts which, in the multitude of the sorrows that he has in his heart, have refreshed his soul; and persuade him that the light which in the dark night of affliction he has welcomed as the dawn of a brighter day, is but the glimmering of some fading star, or "a vapor that appeareth for a little time, and then vanisheth away:" thus the waters may prevail for a time, but the dove will return with this leaf, plucked from the tree whose leaves are "for the healing of the nations," and the sinking heart will hail its approach as a joyful token that the floods are passing away.

Let us, then, with this motto inscribed upon our banner, fight manfully "against sin, the world, and the devil;" let us pray earnestly for that grace which will enable us to "love the thing which God commandeth, and desire that which he doth promise," and it will then help to fix our hearts more surely, and with brighter hopes, upon that happier world, where alone there is "fulness of joy" and "pleasures for evermore."—*Ibid.*

The following beautiful tribute to the memory of Bishop White may be ascribed, we presume, to the pen of the Rev. Dr. Delancey.

From the Protestant Episcopalian,

A FRAGMENT.

I stood beside a tomb. It had just received the body of an aged man, and was surrounded by many mourners. The good had assembled to render a mournful tribute to one whose course in life had been too pure for them to equal. The wise, to cast the last glance of anxious sorrow on the remains of a companion wiser than they—for his wisdom was the fear of the Lord. The aged, to weep over the grave of an associate, by whom they were now left to tread the thorny paths of life, while he rose to happiness on "angels' wings." And the young, to mingle their tears of regret with the good, the wise, and the aged, for the loss of him who had been their spiritual guide from infancy. Their foreheads had been bathed by him in holy baptism—the laying on of his hands had confirmed these vows in assuming the obligations of their sponsors—and from him they had received the emblems of a Saviour's dying love. From all, the remembrance of his exalted virtues exacted the tribute of reverential awe—the recalling of his unspotted piety, a universal but breathless aspiration for ability to imitate it.

The beautiful service of the Church was read. He who read it was young. The frost of but little more than thirty winters had touched his brow. In holy garments—emblems of purity—he stood above the multitude around. His deep tones were uttered in all the solemnity of intense feeling. His tremulous voice told that his heart was touched. A chord was broken—it was that of respect, friendship, and love—for their golden fibres had been twined together. His spiritual father, with whom he had been associated in spreading the glad tidings of the Gospel, was before him, but in—death.

Again I stood on the same spot.

The bell which then tolled sent forth upon the wind its melancholy tone—it was the voice of an inanimate monitor announcing that a living soul had departed. The bier and the coffin were before me—the place and implements for its sepulture were ready—the mourners had gathered around—sadness was marked on each countenance—tears were swelling in each eye, for their hearts were full of sorrow, yet they started not.

The crowd gave way—an old man, whose locks were as the almond blossoms, advanced through the opening avenue. He stopped—he wept—for his son, though lifeless, was before him. The springs of sympathy now gushed forth, and the current of grief freely flowed—all wept. Who has not marked the sudden influence of sympathy? Grief often obeys its impulse and is mellowed by the relief which tears afford.

Again the service of the Church is heard; and "earth to earth," "ashes to ashes," are responded to by the hollow voice of the tomb as the clay falls on the coffin. He who read before, when the aged man was entombed, now sleeps—the sleep of death—beside him. Then he wept over the body of his spiritual father—now his father, according to the flesh, weeps over him. He sleeps—by the side of that holy temple in which he ministered—his testimonies are true. Himself a witness of the uncertainty of life—for when last here, we stood together. His testimonies are true. Himself a witness of the value of religion. It was his glory in health—its radiance was then diffused around him. It was his glory in sickness—its brilliancy illumined his chamber. It was his glory in death—for its effulgency enabled him to see, in the strength of his faith, within the gates of heaven.

From the Sunday School Journal.

THE INFANCY OF MOSES.

BY BISHOP HALL.

Many times God writes passages of majesty and honor, even in the faces of children. Little did the mother of Moses think that she held in her lap the deliverer of Israel. It is good to run hazard in greatest appearances of danger. And now she sees that her treasure can be no longer hid, she ships him in a bark of bulrushes, and commits him to the mercy of the waves, and, which was more merciless, to the danger of an Egyptian enemy; yet she does not leave him without a guardian.

No tyranny can forbid her to love him whom she is forbidden to keep. Her daughter's eyes must supply the place of her arms; and if the weak affection of a mother were thus effectually careful, what shall we think of Him, whose love, whose compassion, is, as himself, infinite? His eye, his hand, cannot but be with us, even when we forsake ourselves. Moses never had a stronger protection about him, not when all his Israelites were pitched about his tent in the wilderness, than now when he lay alone on the waves; no water, no Egyptian, can hurt him. Neither friend nor mother dare own him, but God watches over him. When we seem most neglected and forlorn in ourselves, then is God most present, most vigilant.

God's providence brings Pharaoh's daughter thither to deliver the deliverer of his people. His designs go beyond ours; we know not, when we set our foot over our threshold, what he has to do with us. How wisely and sweetly God brings to pass his own purposes in our ignorance and regardlessness! She saw the ark, opens it, finds the child weeping: his beauty and his tears God had provided for the strong persuasions of mercy. This young and lively oratory prevailed: her heart is struck with compassion, and yet her tongue could say, "It is a Hebrew child." See here the merciful daughter of a cruel father. It is an uncharitable and injurious ground to judge of the child's disposition by the parents'. How well does pity beseem great personages! and most in extremities. It had been death to another to rescue the child of a Hebrew; in her it was safe and noble. It is happy when great ones improve their places to the more charity, as their liberty is more.

Moses' sister, finding the princess compassionate, offers to procure a nurse, and fetches the mother: and who can be so fit a nurse as a mother? Lawful policies have from God both liberty in the use, and blessing in the success. A little advancement has so puffed some up above themselves, that they have not only forgotten their friends, but scorned their parents. But all the honors of Egypt could not win Moses, nor wean him from a willing misery with the Israelites. If we had Moses' faith, we could not but make his choice: it is only our unbelief that binds us so to the world, and makes us prefer the momentary pleasures of sin before the everlasting recompense of reward.

From the Penny Sunday Reader, an English work not republished in this country.

REFLECTIONS ON VISITING A MINING VILLAGE.

The scenery was wild in the extreme; a barren mountain covered with large stones, miserable huts scattered about, the dwellings of the poor miners, who appeared as uncivilized and wild as their dwellings. It is said that they are happy, because they know no other existence. Can it be so? Can such darkness be bliss? How wonderful are the gradations of the human mind! The brute creation, placed where they may be, partake of the same instinct and natural peculiarities. Not so the human race. Man, gifted with an intelligent mind, if left uncivilized and uncultivated, degenerates, and loses the dignity of his nature. Compare him with one, whose understanding is strengthened by intellectual vigor,—and who would regard them as beings of the same species? Whence this difference, and to what does it tend? Man is indeed a mystery, wonderful, and unaccountable to himself: to analyze our nature by the light of reason, brings us into a maze of doubt and difficulty. We must turn to revelation, there read our history, its high origin, its shameful fall, wonderful recovery, and renewed high destiny. Oh God, grant that the immortal principle within us may rise superior to the corruptions of flesh! Make us sensible amid the changes and trials of life, that our bodies are but the frail buildings of our souls, and that what befals them, can signify nothing, so long as we retain an interest, through redemption, in a happy eternity.

From the Newark Daily Advertiser.

LITERARY TRIFLES.

Latin and Spanish.—The close affinity between the Latin and the Spanish languages may be inferred from the following stanza, which is decent Latin, while it is at the same time common Spanish, which any peasant may understand:—

Infausta Graecia tu paris gentia
Lubricas, sed amicitias dolosas
Machinando fraudes cautilosas
Ruinando animos innocentes.

Indian Names in New Jersey.—The late excellent Mr. Heckewelder, of Bethlehem, Pa., was thoroughly versed in the Delaware language. In 1822, he communicated to the American Philosophical Society a catalogue of names given by these Indians to places in the Middle States, with the significations. I select some in our own State:

Piscataway, it is getting dark.

Amboy was called by the Indians who dwelt there Emboli, which means hollow inside.

Hoboken, properly Hopokan, a tobacco pipe.

Hackensack, the stream which unites itself quietly with another.

Passaic, a valley.

Burlington. The Indians called the place where the city of Burlington stands Chichobacki, which means "ancient cultivated land," or "the oldest planted ground." They say that here was built their first town on the river. There did, however, in latter years, live an Indian on the spot named Schigo, which means widower; and Proud is also correct in saying, that this place, and the country down the Delaware, were inhabited by a tribe of the Delawares called Mandas; but, according to some Indians, who were of this tribe, they had a hundred years ago incorporated themselves with the other branches, the Unamis and Unalachtigo.—4 *Philos. Transact.* 376.

SCHOOL.

The Rev. W. F. Walker having removed to Troy, opened his school for boys on the 28th instant. The school is conducted in strict subservience to the principles and interests of the Protestant Episcopal Church. *Terms,* for boarders, and every thing found them, $200 per year; for day scholars, and books and stationary found them, $12 per quarter.

Troy, Nov. 29, 1836. W. F. Walker.

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